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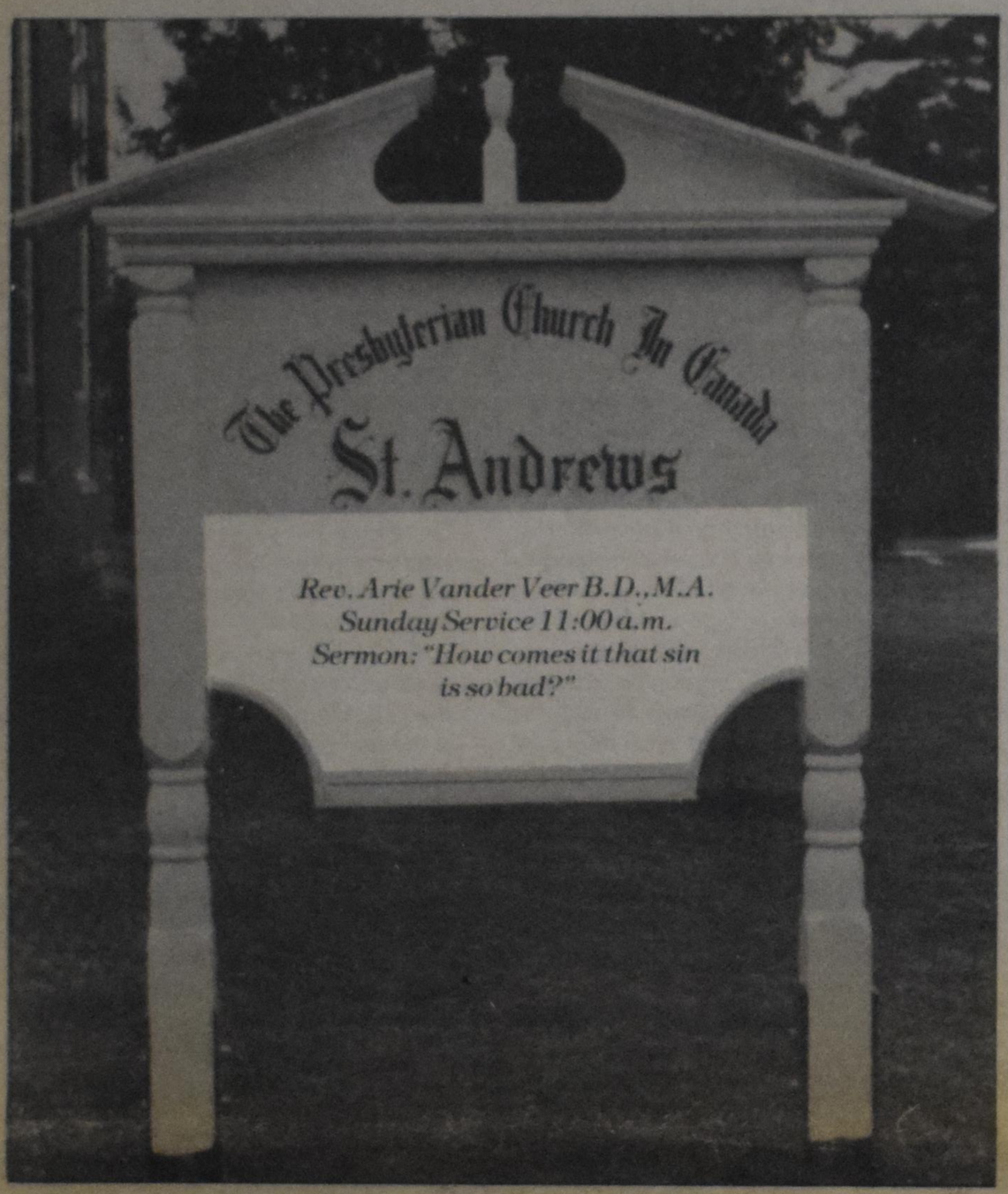
Calvinist C

The Dutch contribute to growth in Presbyterian Church


The Presbyterian Church In Canada
St. Andrews
Rev. Arie Vander Veer B.D., M.A.
Sunday Service 11:00 a.m.
Sermon: "How comes it that sin is so bad?"

When new Dutch wine is poured into old Presbyterian wineskins ...

Bert Witvoet

About 4,000 adult members in the Presbyterian Church of Canada are of Dutch origin. Most of them left the Christian Reformed Church; some came straight from Holland and joined the Presbyterian Church. This information was gleaned from a survey conducted by the Presbyterian Committee on Church Growth.

Dr. James Sauer, Director of Church Growth, explained that the survey was based on a sampling of 1,000 respondents. Twenty of them indicated a prior affiliation with the Christian Reformed Church or a 'Dutch' Church.

"This 2% prior affiliation with a Reformed church seems to correspond with our experience in the parishes," Dr. Sauer indicated. "When I was pastor in Montreal, of the 150 families about half a dozen were of Dutch background. Most congregations will have some Dutch families, especially congregations in southern Ontario and the West. Lethbridge absorbed a whole block of them at some time."

Dr. Sauer expressed great appreciation for the Dutch contingent. "They are very active and great supporters in the local congregations. The men often become elders. If they make a shift out of the Christian Reformed Church, they make a very intentional move. Consequently, they are not likely to join the inactive fringe of the church. They are a visible minority."

Asked what the reasons were for leaving the Christian Reformed Church in favour of the Presbyterian Church, Dr. Sauer indicated that there were several.

"Sometimes a Christian Reformed Church is not accessible. I have often heard in asking why they made the break that they wanted a loosening of the strictness they experienced. Yet, they bring that strictness with them when they join us which becomes an element of strength in our churches."

Sauer pointed out that his church also has a large number of pastors of Dutch extraction. Names like Gabe Rienks, Hans Zegerius, Hugh Appel, Tony Plomp came up. The new principal of the Vancouver School of Theology is Art Van Sieters. Hans Mol, who teaches at McMaster University, wrote in the January 3 issue of the *Presbyterian Record.*

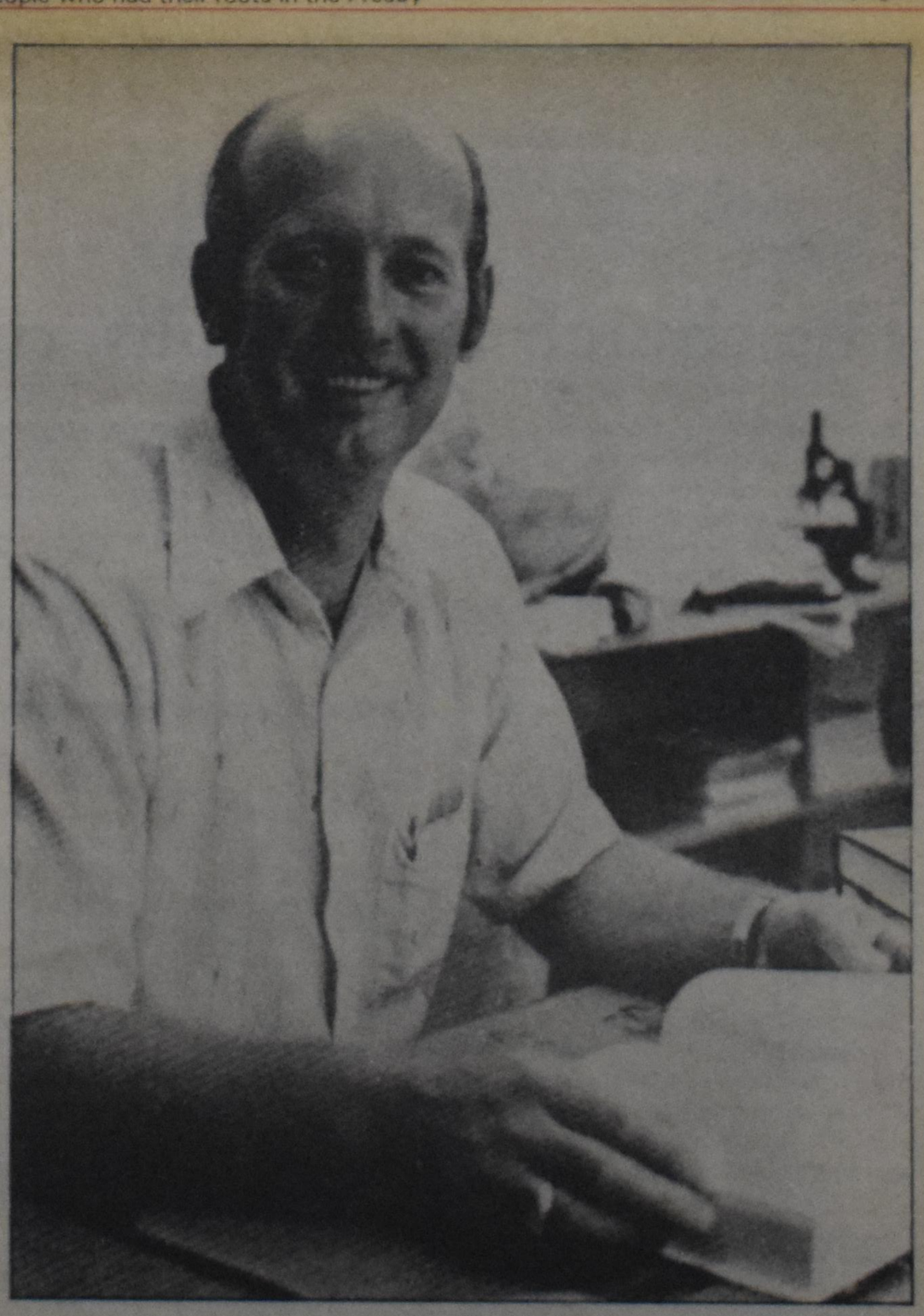
"The Dutch ministers are to be found at all levels of our courts and places of influence," elaborated James Ross Dickey, editor of the *Presbyterian Record.*" They bring a depth to the discussions. They tend to be more concerned about the theology of the issue and very well informed at that level too. They are not as prone as some other Presbyterians to look for the 'happy compromise.' They cling to the principle of the thing, wanting the most perfect solution rather than the best possible solution. Theologically they are middle of the road. We certainly have been blessed by their presence."

The Presbyterian Church is no longer what it used to be, as the survey indicates. Formerly a staunch bastion of Scottish people who had their roots in the Presbyterian tradition, only one third of the membership and adherents claim such a distinction.

Dr. James Sauer

Another third claim no Presbyterian or Reformed background (going back to parents and grandparents) at all, while a final third may have had such a background but came from other churches. The Dutch contingent would be included in this final third.

(continued on page 5).



The regular ministry is not for him

Ed Den Haan is one of several Christian Reformed campus ministers in Canada. He came to the University of Guelph in 1977 and has worked there since that time, organizing catechism and bible studies, counselling students and professors (for a story on this active man of God see page 9).

Business free of discrimination, says report

Racial discrimination does not appear to be a factor in the experience of visible minorities in business, according to a study done for the Race Relations Division of the Ontario Human Rights Commission.

The study, by the Institute for Behavioural Research of York University, surveyed entrepreneurs from both visible and non-visible minority groups. The experimental group consisted of Black, Chinese, South Asian, and Japanese proprietors. The control group consisted of non-visible minority businessmen of British, Eastern, Western and Southern European origin. Only established, successful businesses were studied.

The study concludes that further research might be more usefully directed towards racial issues in labour force participation as well as employment opportunities and occupational placement.

Next week:

The question of armament and the cruise missile

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Viewpoint

And she lived happily ever after ... on welfare?

Keith Knight

Editorial

Brenda is 18 but she looks four years younger. A half hour ago she asked me for a place to stay. She needs an address so that she can apply for welfare. Until this morning she lived in the apartment above this office; she and her mother and seven-year-old brother. They have lived there since the boy was a baby. It's the only environment that he knows. But that's a different story. This is about Brenda: her future dreams and reality.

The family and I have grown to become friends over the past six years since I inherited their tenancy. I have been landlord, friend and confidant.

Brenda finished high school in mid-January. She had received all of her credits and had done well in school. But there are no jobs. With local unemployment exceeding 20 per cent, there is no work for those who have had 20 years of experience let alone a quiet, introverted high school graduate without any meaningful experience.

Her mother has supported both children with regular welfare cheques and child allowance. She makes sure that the children eat well and that they have clothes on their back. She has not worked outside of the home for at least 10 years.

This morning mother and daughter had a fight. It was both vocal and physical. Brenda had met a decent boy at school and they became friends. But Mom doesn't like boys. Boys usually spell trouble. So Mom threw Brenda out on the street. A half hour later three garbage bags of her clothes followed. At this time of writing those garbage bags are beside my desk.

We talked for a while, Brenda and I. We agreed that she shouldn't go back upstairs to her Mom. Tensions were too great between the two. We talked about the future, about starting a new life TODAY.

Brenda said that she wanted a job and that she wanted one badly. If she had a job she would have a bit of money and then she could afford to get an apartment somewhere (Apartment rents are still reasonable and affordable in most parts of town). I assured her that she would have a place to sleep tonight.

This boy at school wanted to be her friend. He wanted to help her out, she said. Brenda needs friends badly. Since graduation she has spent most of her days in the apartment with her mother. Both of them either watched T.V., slept or fought.

The boy was on welfare, she said. He wanted to go on to college and so does she but there are waiting lists to get into certain popular community college programs. If she had a place to stay, an address, then she could also apply for welfare and she could get her first cheque in three days, she said. She would try to get a job - anything - but it seemed hopeless.

She'd be happy as long as she could last the year so that *maybe* she could go to college next year. Meanwhile, she had little to look forward to, and her options were limited: continue to live with her mother or get out on her own. In both cases, without a job.

Brenda has known the welfare system since childhood. She knows the rules and the laws which govern the system. Her mother is a victim of the system and can't get out. Her mother is obviously depressed and believes that the entire world is out to get her.

What are Brenda's dreams? She doesn't really have many. She'd like to meet a decent guy and maybe marry him. But her friends are her peers: same social class, same welfare cheque, same desire for a job. She doesn't dream about a career. It's too far from reality.

But I am encouraged. Brenda has her head on straight. She doesn't like what she sees happening to her friends. "A lot of my friends graduate, then get pregnant so that they can collect Mother's allowance."

The phone just rang. Her social worker has offered to take her in for a few days. The worker's husband will be by soon to pick up her things.

If only she ends up in a good home so that she can begin a new life; a life of hope and dreams.

The church is for adults, right?

Bert Polman

Guest editorial

RuthAnne, age 10, is going to church with her parents. As they enter the church building, they meet friends in the hallway and they stop to chat. But it is soon time to start the service - RuthAnne can just hear the organ prelude. They sit down in a pew with their friends and continue the conversation.

The consistory marches in with solemn faces, the conversation stops and the minister mounts the pulpit. RuthAnne joins her parents in singing "We gather together to ask the Lord's blessing," but she stumbles over the word "tribulation" in the third stanza. She points out the word to her mom but her mom whispers that she'll explain later. After the minister says some words ending with "Amen," everyone sits down.

Then the minister reads the Ten Commandments. RuthAnne knows where to find this in the Bible and follows along. After singing some stanzas from Psalm 51, the minister prays briefly for forgiveness of sins and everyone sings the "Gloria" to a tune that RuthAnne likes very much.

One of the elders now gets up to read the Bible passage from Matthew 5, but right after he announces the place he says a brief prayer. RuthAnne keeps her finger at Acts - that's the place she found first. After the prayer the elder reads Matthew 5, but he is 6 verses into the chapter by the time RuthAnne has found the page for Matthew 5.

After this reading, everyone puts the Bibles back into the pew racks with a lot of noise. The Sunday School superintendent comes up and invites the smaller children to gather in the front. RuthAnne doesn't go to the front - she's too big for that! The superintendent tells a story about a boy who lost his boat which he had made himself and how he had to buy it back later after he found it again in a second-hand shop. She relates the story to how God had to buy his people back by paying with his son Jesus Christ. RuthAnne thinks it is a good story, even though she doesn't understand precisely how it ties in with Christ's death on the cross. But her thoughts are interrupted by the singing of "Jesus loves me" as the children return to their seats.

The minister begins his sermon by reading once again that verse about "blessed are the peacemakers." RuthAnne digs into her little purse and finds a peppermint. Except for occasional references to "war and peace" and once to an "atomic bomb," she doesn't hear much of the sermon. Although no one else is reading the Bible, RuthAnne likes to do that during sermons. Today she reads the story of David and Goliath.

After the sermon everyone sings "Blest be the tie that binds." RuthAnne thinks of a necktie in bright colours which her school teacher sometimes wears. Though her mind wanders during the prayers, she does pay attention to the choir which sings "Blessed assurance, Jesus is mine" during the offering.

Then it is time for the Lord's Supper. RuthAnne finds the liturgy pamphlet in the pew rack and follows along. She can hardly wait to sing "Holy, holy, holy" after those solemn words "and with angels and archangels, with saints in heaven and on earth, we sing with joy." After the other parts of the form are finished, the bread is passed out. RuthAnne notices it is brown bread this time. She'd love to take some, but she knows that children aren't supposed to do that.

She can hardly wait to be an adult in the church!

Bert Polman is Chairman of the Music Department, Ontario Bible College, Toronto.

Calvinist Contact

Publisher
Keith Knight

Co-editors
Keith Knight
Bert Witvoet

General Manager
Harry de Vries

Accounting: Helen VanOostveen
Advertising: Deanna Geuze
Circulation: Anje Buma
Design: Jeanette Jensma-Narrie
Typesetting: Kim Fraser
Laurie Payette

Alberta Editor: Wally van de Kleut
Correspondents:
Alberta: Wilma Binnema-VanderSchaaf
British Columbia: Brad and Helen Breems
Ontario: Margaret Griffioen
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Head Office
99 Niagara St.,
St. Catharines, ON
L2R 4L3
Phone: (416) 682-8311
Office hours: 8 a.m.-4 p.m.

Alberta Office:
14611-109 Ave.,
Edmonton, AB
T5N 1H8,
(403) 454-3057

Letters

It's time to overhaul the calling system

Since coming to Canada some 30 years ago, we have now joined our sixth C.R.C. congregation. We have moved around quite a bit, almost as much as the average minister. The congregation of which we are now members is presently vacant, which is for us, not an unusual situation. The last minister whom our church called informed us beforehand that: "There was no reason why he could not consider a call from our congregation." We did call, he did consider, and he did decline. (Incidentally, the same minister was also called by the congregation we just left, and he declined that call also, as well as a few more calls from other congregations).

So we still find ourselves without a pastor and our consistory again has to spend much time and effort in the process of calling the next minister. After quite some time of fruitless calling the (happy) end is not yet in sight. It is easy to comprehend that if this goes on for a prolonged time, the consistory (even if there is a calling committee) is so occupied with the business of calling that their normal tasks in the congregation suffer.

Such situations are by no means isolated or exceptional. When we came to Canada, our first home was a bilingual town in Eastern Ontario. Most of the elderly among us know first hand of the hardships and frustrations we had to endure and how we found fellowship, strength and encouragement in the Church, the centrepoint of the Christian community. However, in the late 1950s and early '60s our church could not find a minister who would accept a call to serve our needs and fellowship with us.

Once when we attended a meeting of Classis Eastern Ontario we pointedly asked the ministers who were present, why everyone felt he had to decline our call. There were some red faces and nobody had an explanation. We were advised to place an advertisement in the Church papers. What was the reason nobody could come? Did they not feel "called" or was it because they could not speak French? I still don't know.

However, I harbour no bad feelings toward our ministers. They are human, just like you and me. What I am concerned about is the large amount of time and effort the consistories have to expend on the calling of a minister; time which could better be spent serving the needs of the congregation. In our church papers you can read about ministers declining four or five calls. They inform the calling churches that they cannot leave their present station, because their work is not done there, or something to that effect. Then comes the call to the larger church, or to a more pleasant environment and, lo and behold, their work is done and the call is accepted.

Again, I have no quarrel with this and I do understand their behaviour, which is quite human and quite normal. But I would like to see a more realistic and straight-forward approach adopted by both parties in the calling process. As it is, there is too much room for misinterpretation. Ministers give vague but promising encouragement to the calling churches. The calling people, too, often hear most clearly what they want to hear and relay especially such information. All of this causes disappointment and disillusionment which we can well do without. Such a calling system produces too much wasted time and energy and it should be changed.

Why not place an advertisement in the church papers and ask the ministers to respond? The calling church can then select, from all the replies, the minister who would best suit their congregation. They would then extend the call, the minister would accept, and that's all. In the Banner you already find such advertisements for ministers, probably placed there by churches who have had their fill of fruitless calling. Why not use this practise as a guide to upgrade and update our present system in a uniform way, a way which would be far more efficient and fair to both the minister and the churches?

A uniform advertising system would benefit the "not so desirable churches" as well as the "not so well known ministers."

There are enough capable professional and business people in our churches to devise a uniform and efficient system which would be satisfactory and fair to all. This kind of calling procedure would save time, expense, and unnecessary interruption in the life of the church, and would be of benefit to all. The sooner we do it, the better.

Martin Heidinga, Salford, Ont.

Opposition to free standing abortion clinics not enough

In the December 17, 1982 issue of C.C. under the heading "Canadian Council jumps into the fray" I read that the Council of the C.R.C. in Canada is sending out letters to the consistories alerting them that attempts are being made by pro-abortion groups to establish free-standing abortion clinics throughout Canada. The Executive Secretary Arie Van Eek asks the consistories to encourage their membership to send letters to members of the provincial Parliaments, etc.

Even though the article does not mention it, I assume letters of protest.

Of course we must do all we can to stop or prevent the establishment of these abortion clinics. But in the final analysis what difference does it make if innocent babies are "legally" murdered in these clinics or, as happens now, in the hospitals, where in the last ten years or so tens of thousands of babies have been killed.

For many years now our consistory and church members have given support to the Right to Life Association morally as well as financially, since this organization was the only group of people who officially protested the killing of babies in the hospitals.

My question is, where was the Council and where has the Executive Secretary been during all these years while this killing was, and still is, going on???

Herman Jaspers,
Thunder Bay

Something to say?
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Church

Pastoral Pondering

Oh, freedom

In visiting with Marion and Lucia Codreanu this past week I learned to appreciate afresh the blessing we experience. In fact, most of them relating to freedom, I take for granted. Marion and Lucia came to us this past summer from Rumania, and though English is tough for them, they managed to make very clear to me some needs that are deep concerns of their hearts. I want to share them with you.

Rumania is under communist control and life is extremely difficult. Christians, as in Russia, are persecuted there severely for their faith, living standards are tough and the basic needs for food and medicine are hard to come by, and, very expensive.

The Codreanu's have been sending medicines for their family members' needs for several months. Recently, however, the government has opened the border so that food may be shipped in. It is a bit complex, cumbersome and expensive, but it can be done.

Some of our members are working with Lucia in preparing some packets of basic items. They are to be no more than ten kilos and shipping is about $75 per package. I think perhaps we'd like to help and we can do that as a beautiful diaconal ministry.

The deacons will provide the opportunity next Sunday evening to make a contribution to the deacon fund to be used for the purchase of food (or, shipping costs) specifically for our brothers and sisters in Rumania.

Think it over, if you'd like to help, join in next Sunday. A few dollars from every worker will go a long ways when they are pooled together. More important than that, let's not forget the Christians who live under persecuted regimes. And, let's appreciate our freedom and be alert to work to maintain it.

Rev. H. Wildeboer
First Chr. Ref. Church,
Calgary, AB

Loneliness in the church?

Most of the evening at the elders' meeting was spent discussing the visitations made by the elders during the past month. Much reason for thankfulness exists since a majority of the reports indicated a living Christian faith.

Again a fair bit of time was spent on discussing what to do in the spiritually difficult situations that some of our members find themselves.

Several elders noted that quite a few of our fellow church members are alone and quite lonely. Included are widows, widowers, mature singles, and single parents. Some of these special members have complained that communion of the saints appears to be lacking on occasion. Can this be true in our church? We all should ask ourselves if we are guilty of neglect in this matter.

Second Chr. Ref. Church,
Sarnia, ON

Telkwa working on clear goals

The consistory has decided to look into the direction of our church. What is the future of our church? What does the membership expect? What points should we work on? Fellowship, teaching, evangelism, or all of them? And if people are needed for certain jobs, how can we discover their gifts? What is the place of the Telkwa congregation in God's plan? What kind of service should and could we offer? Or can we say that all is well, and we just carry on without change? We have looked at a discussion paper, but felt we wanted to have input from the whole congregation. If you have any ideas to share, please do so. And if you also want to write a paper, let us have it. This is not a matter of quick decisions but of contemplation, to determine what our direction is, should be, or could be.

Telkwa (BC) Chr. Ref. Church

Church News

Christian Reformed Church

Called

— to Tillsonburg, Ont., Rev. D.C. Los of Woodstock, Ont.

— to Nobleford, Alta., Rev. Jacob Binnema of Telkwa, B.C.

— to York, Ont., Rev. John De Jong of Georgetown, Ont.

Canadian Reformed Church

Accepted

— to Neerlandia, Alta., Rev. A. De Jager of Anna Paulowna-Enkhuizen, The Netherlands

Declined

— to Burlington, Ont., Rev. J.D. Wielenga of Coaldale, Ont.

— to Orangeville, Ont., Rev. G.H. Visscher of Houston, B.C.

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Internship in Supervised Pastoral Education for Ontario

The Ontario government has for the past six years provided bursaries for members of the clergy who wish to engage in the one-year internship training program of Supervised Pastoral Education in one of our approved training centres. This year again, beginning in September of 1983, the Ontario Government will provide eighteen $5,000.00 bursaries for clergy who will be accepted into this program.

The government ministries involved in this program have made resources available to the Training Institutes as well as providing the bursaries.

The interns completing the 48 weeks of training will not be required or expected to seek employment in the chaplaincy of the Ontario Public Service. The interns who successfully complete the program may seek endorsement to enter the chaplaincy ministry but this would be a personal decision.

The final selection of interns will be undertaken by a representative of the candidate's denomination, the Coordinator of Chaplaincy Services and the Supervisors of the Pastoral Education who will be responsible for the intern's training.

In the past, a number of non-ordained people have also been given consideration, and some have been included in this program as part of the government's concern to have an informed and trained body of people providing pastoral care for those who are in the government's institutions.

This is a unique opportunity within the Province of Ontario for continuing education. The Canadian Committee on Chaplaincy of the Chr. Reformed denomination urges members of its clergy to consider in this way the challenge of chaplaincy.

Additional funding may be made available to successful applicants through the services of our denominational Chaplaincy Committee. All further questions regarding this program, and eventual applications may be directed to the undersigned.

Carl D. Tuyl, 238 Bessborough,
Toronto, ON M4G 3K3
Chairman: Ontario Provincial Interfaith Committee on Chaplaincy

Serving Abroad

Letters from missionaries that have appeared in church bulletins.

Dear friends:

The work here is really being blessed. To date we have seven different groups or churches for which the Schippers and myself are responsible. To give you an idea of what the different groups are like, I'll jot down a brief sketch of each one:

• **San Lorenzo**: a port city on the Pacific (Gulf of Fonseca). About a one-half-hour drive from Choluteca on good highway. Church began about 5 years ago. Small group of believers with some good lay leadership. I teach a leadership training class every Saturday to a group of six adults.

• **Amapala**, city: an island in the Gulf of Fonseca, formerly a booming port but now with high unemployment. One hour drive from Choluteca, half-hour by good highway, half over very rough dirt roads; then a half-hour drive in dug-out canoe-type motor boats! Group started about 5 years ago but fell apart. Re-grouped in August 1982. Now a good core group with two lay pastors. Both Schippers and myself are involved with this group. I go out every Thursday for a service and pre-baptism class.

• **Amapala**, back side of island: group started about 18 months ago. Good sized group of baptized believers with lay pastor. Gary Schipper has main responsibility for this group.

• **Langue-La Rinconada**: 10 minutes away from the El Salvador border, one hour and 15 minutes from Choluteca mostly over paved highway. Langue is a small town and La Rinconada is an outlying village of this town. Group started about a year ago. Plan to construct chapel soon. Lay pastor attends my class in San Lorenzo on Saturdays. Gary Schipper has main responsibility for this group as well.

• **El Jicarito**: small community near the Pacific coast. Exists mostly from shrimp harvesting. One hour drive from Choluteca, half over highway and half over rough dirt road. Group started about 6 months ago; are constructing their own chapel building. I go out every Wednesday evening for a service, leadership training and pre-baptism class.

• **Choluteca**: Main city in South Honduras. Both Schippers and myself live here. Church started about 14 mos. ago; good core group of believers. Both Schippers and myself are involved here: I teach a series on the Heidelberg Catechism on Sunday nights, a pre-baptism class on Sat. mornings and some leadership training. Has chapel.

• **El Carmen II**: A small farming co-op about 45 min. outside of Choluteca on the highway towards Nicaragua: half on highway and half over dirt roads. Gary Schipper has main responsibility here.

So that hopefully gives you a better idea of what our work here is like (and how we keep busy!) and should help you to pray more specifically for the work here. Please pray also for the financial aspect of the work: the world-wide economic crunch is being reflected in the area of mission work also, resulting in receipts for Chr. Ref. World Missions being well below what had been budget for this year up to this point. Please pray with us that we will not have to close down projects due to lack of funds.

May the Lord bless each one of you richly. It is His love and salvation that unites us as brothers and sisters, the world over!

Love and prayers,
Coba Koene,
Rehoboth Chr. Ref. Church,
Toronto, ON

Church

Presbyterian congregation of 200 years now a growing church

Over the last four years Stamford Presbyterian Church, a large established congregation in Niagara, has experienced a startling 43% increase in communicant membership and a 300% increase in total givings. One member in the congregation tells the ingredients of their growth.

** (reprinted from the* **Presbyterian Record,** *January 25, 1983).*

What are the ingredients for congregational growth? At Stamford Church in Niagara Falls it began in 1975 with a static, aging membership recognizing the need for growth - but where to start?

One session member suggested the initial ingredient - prayer. God sent other ingredients in rapid succession through a Second Century Advance for Christ message by Dr. Matthew Dymond and the offer of a member to assist the minister to coordinate a congregational council.

The prayer yeast began to spread in the congregation when some programmes and projects were revived such as a newsletter and the cradle roll followed by such new outreach projects as children's crafts and games days on school holidays and a monthly morning coffee hour for ladies. The sole purpose of the coffee hour was to plant the seed of the Word to the unchurched in the community and let God make it grow - and it did! Over three years the attendance at these events has grown from 35 to amost 200 with many of the attendees coming to worship.

During this three year interval another ingredient was added when a pulpit vacancy required a change of minister. The new "cook," the Rev. Hugh Appel, began to "stir" the ingredients and add a number of "spices" to improve the flavour of the mixture.

What were some of these spices?

1) Recognition of guests at worship with a welcoming letter followed by a personal visit. This is perhaps the most contributing factor to the 120 new members received by transfer and Profession of Faith over the two and one half years.

2) Initiation of two worship services with the church school children attending the opening portion of the earlier service with their parents, and leaving for their classes during the service.

3) Improving the office and administrative facilities for more effective ministry.

4) Tripling the attendance at the annual meeting by changing it to a celebration dinner at a local restaurant; the result, a well represented congregation in a happy frame of mind prepared to participate in the year's planning.

5) Inviting "guests" who have returned to worship as a result of the letters and visits to a pre-Lenten "Pastor's" class. On Palm Sunday we saw the front of the Sanctuary lined with a group of new members received by Profession of Faith - and even a couple of adult Baptisms. These Pastor's classes are now held spring and fall.

6) Beginning a weekly Bible study group.

7) Encouraging the other "cook" in the minister's family to head up a children's musical, drawing children into the youth choirs.

8) Initiating a "Registry of Fellowship" during the worship service enabling the older and new members to get acquainted and to identify the guests at worship.

9) Providing member mail boxes for improved communication.

10) Setting up a central bulletin board where all information is displayed.

11) Encouraging a new member to establish a Christian Nursery School, for pre-school children. This was begun in September 1981 with six children and has grown to 70.

12) Purchase of adjacent house and property to provide additional parking facilities.

13) Distribution of an annual gift packet for each household, containing a church calendar, spiritual helps and offering envelopes.

Other groups were established by becoming involved with their prayers and action such as a ladies Bible study group on Thursday mornings which they call CARE - Christian Awareness Response and Education, and the weekly Bible study group.

More ingredients are being prepared for the coming years such as a mid-week prayer, praise and participation service for those who are unable to attend on Sundays and to provide "deeper" Bible study and an awareness of social problems.

Planning for a building extension to improve our facilities and to allow the whole congregation to worship together.

A congregational retreat at Crieff Hills Conference Centre.

Yes! Prayer changes things. If you want to grow, ask in faith and ye shall receive.

Every day we are learning more about growing Presbyterian churches.

Hugh Appel, formerly Christian Reformed, visits guests and members regularly

Dutch contribution to Presbyterian Church (continued)

The influx into the Presbyterian churches came mostly from the Anglican and the United churches. The United Church was formed in 1925 from the Methodist, Presbyterian and Congregational churches. Some of those who came from the United Church had a Presbyterian background, therefore.

"The attraction for many of these who used to belong to the mainline churches may be our reflective theological stance," said Dr. Sauer. The Presbyterian and Reformed tradition nourishes a faith that seeks to understand itself. Some of the other churches stress liturgy or the experiential."

Since for many years the Presbyterian Church has had a declining membership, it is assumed that a fair bit of the change of membership traffic has also gone the other way. According to Mr. Sauer, "we have turned the corner on that decline. We seem to have established our membership in the last year. (Mr. Dickey thought that some more decline in membership could be expected). The Committee on Church Growth is three years old and my position is only two years old. Of course, for us, church growth is not numerical only. We like to stress a more holistic concept of church growth, growth in the kind of contribution we can make to society for example."

When asked whether he thought an emphasis on Christian day schooling might help church growth, he replied, "One of the problems of the Presbyterian Church in Canada is that it has always been part of the culture. Now that the culture has shifted on us, it is very difficult to develop a stance over against that culture. The idea of a Christian day school movement is not easily adopted in our church, although individual members participate at the local level."

Discussions between the Presbyterian Church and the Christian Reformed Church have gone on at the level of committees. The Interchurch Relations Committee of the Council of CRC in Canada has urged consistories that they try to begin contact with Presbyterian and Convention Baptist churches "to find out their beliefs and what is done with these, and to acquaint them with our beliefs," our practices and the materials which we use for Christian growth."

Areas of interest and difference are "the Covenant of Grace, church discipline, the Christian family, Christian day schools, the Kingdom of God, Church and State" according to a church bulletin announcement in a CR church.

According to the 1971 census, over a million Canadians claim membership in the Presbyterian Church. "The 1981 census coming out this year will show a lower figure," James Dickey predicted. "We have about 164,000 communicant members and 1,000 churches across Canada."

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Issues

Search for a just economic order 2

(in response to the Catholic Bishops' challenge)

Gerald Vandezande

When we confess that Christ created all things, and that there is a Word from God for every human activity and every area of life, we want to develop in obedience a quality way of life.

The concrete consequence of such a quality-oriented way of life, concerned with integral human growth and environmental justice, would be tremendously healing, both personally and structurally. We would witness the emergence of economies and industries which would be sensitive to the rightful needs and concerns of people, respectful of the unique rights and claims of the creation, and which would do justice to our creaturely task to practice stewardship. Our business enterprises would increasingly feel obliged to manufacture legitimate products and render essential services conducive to the fulfillment of people's cultural mission to be of blessing to their neighbours. Their managers and financiers would seek to do so via processes enabling meaningful working conditions and conserving creational resources.

A principled break

A new life of economic service would obviously constitute a principled break with what Mr. Justice Thomas R. Berger has correctly described as "the economic religion of our time, the belief in an ever-expanding cycle of growth and consumption ... a faith shared equally by capitalist and communist." We would no longer be seen as "economic animals" whose primary purpose is to produce and consume. We would no longer consider non-renewable resources, such as natural gas, crude oil, and coal, as "natural" resources, as belonging to nature - unrelated and untouched by redemption. We would no longer look upon them as commodities which may be ruthlessly exploited for the sake of individual greed, corporate profit, and political power.

A stewardly resource policy would mean a radical departure from the present development strategies and a new chapter in our industrial history. It would involve a Christian confrontation with the alien ideology of materialism and a critical examination of its belief that the pursuit of economic growth and material prosperity ensures human happiness and social progress (cf. *I Timothy* 6:6-19). It would also require a careful reassessment of our society's materialistic value system and a rejection of the modern faith in science and technology as the key to all environmental problems.

No more economic growth orientation

Admitting that material possessions are not the way to happiness requires a confession as abhorrent to doctrinaire economic-growth advocates as a denial of the divinity of Christ is to Christians (cf. *James* 5:1-8). While Christian believers should make that confession as a matter of principle (*Philippians* 3:18-21), many are driven more by the pragmatic argument that the realities of our day (increasing energy costs, decreasing supplies of fossil fuels, inadequate social services and insufficient welfare supplements) are forcing a change in values.

An honest appraisal of our economic-growth-oriented society shows me we have failed to meet even the minimal needs for millions of people around the world. It is also becoming apparent that those who have quantity don't necessarily have happiness. In many instances, their quantity has been achieved at the expense of the very basic food, shelter, and clothing needs of powerless people, both at home and abroad.

In this connection, we should be wary of the 'technological fix," the faith that science and technology can solve any problem in time. Unless we critically look at our society, structured as it is, with its focus on economic gains and accumulation of wealth at virtually all costs, we all too easily fall into the trap of thinking that the problems are essentially of a technological sort, and thus, that their solution lies in technological fixes.

System should respond to needs of the Creation

Many of the problems we encounter in our society, such as personal and interpersonal distress, national and international tension, labour-management conflict, industrial waste, environmental damage, resource shortages, poverty, malnutrition, disease, and starvation, are related to the misdirection and malformation of our socio-economic system. They are the expressions of the basic failure to understand the true nature of people and the creation and thus the type of socio-economic order and production system required to encourage the development and deepening of that nature.

Rather than constructing a socio-economic order responsive to a wide range of human needs and to the needs of the ecological system, we have attempted to reconstruct both people and the environment to meet the demands and constraints of a socio-economic order designed to maximize aggregate material wealth. As a result, we are fast approaching a critical point where cumulative human and environmental abuse constitutes a real threat to meaning-

Continued on page 9

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Multiculturalism Canada
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Canada

News - International

Rev. Dekker speaks out on persecution

On December 1, 1982, Rev. James Dekker responded to an invitation to testify before the Subcommittee on Human Rights and International Organizations of the House of Representatives. His presentation zeroed in on the historical background to and the reality of religious persecution in Guatemala. We reprint only a portion of that here.

In many countries of Latin America the common element of being poor is beginning to unite many Christians. They are growing ever more aware of the close relationship in the Christian Gospel (whether communicated by Roman Catholics or Protestants) between spiritual well-being in this world and the next, and a reasonable hope to improve their impoverished lives while still on this earth. The message that the poor Christians of Latin America hear comes straight from the Bible. Isaiah 65, Amos 5, and Psalm 146 are, among many others, passages that Latin American Christians are reading as promises God holds out to them both now and when Christ returns. Or it comes in the course of reflection sessions on the Bible led by religious workers who no longer accept the un-Biblical separation between spiritual prosperity and physical misery.

Oddly enough, natural disasters such as the Nicaraguan earthquake of 1972 or the Guatemalan earthquake of 1976 have helped bring this process to a boiling point. The discontent that simmered in the societies grew more out of control following the great influx of international and church aid. Instead of calming a beleaguered people, abuses in the distribution of the aid caused greater instability. Relief workers became aware that the people were often poor, not because they chose poverty, but because they could not escape it.

Still their efforts bore some fruit. Among large groups of Guatemala's poor, for example, cooperatives were formed as part of the relief-developmental process. Distribution and communication networks were set up, often with governmental supervision and participation. International and church groups worked closely with the government as one condition for being in the country.

In communities where aid was distributed, opposition and repression often followed. In the case of the aid distributed in the name of Christ, we must define the subsequent repression as religious, and not simply political, persecution. The Christians in these communities - whether Roman Catholic or Protestant - were basing their newly awakened hope not on political acumen, but rather on a profound spiritual hope in God's promises for His people. No longer do they see this as separated from the political process as Christians had been taught for many years. Hence their hope encompasses more than a political power play. It is more tenacious than any desire for more self-improvement.

Nevertheless, when Christian development workers and missionaries begin to work together with poor communities to develop both Biblical acuity and to help obtain titles to land, the community sooner or later calls unwanted attention to itself. The unwanted attention will come from the supposed owners of the land who are trying to get an outrageous price for it. It comes also from military or governmental authorities who harass peasant settlers on request from the powerful. The owners are finding that a previously pacified or desperate population is expressing some hope and is willing to work to gain some legitimate ends.

If this were happening in an entirely secular society, there would be no question of religious persecution. However, what I have briefly described is occurring in a nominally Roman Catholic society. It is also an area where revitalized Christian awareness is stimulating such activity within devout, renewed church communities. Here religious persecution is essentially the same as political repression since the victims are suffering at the hand of government authorities. The communities suffer because their religious beliefs encourage them to seek justice.

Thus the communities disrupt a system and bring punishment - or rather persecution - down on their own heads. They suffer, regrettably, for reasons similar to those for which political subversives suffer. However, with the number of Christians growing in Latin America, it appears that the ranks of the "subversives" are growing too. Although religious persecution for simply *being* a Protestant or a Roman Catholic has largely disappeared in Latin America, a new religious political persecution is taking its place. Today Christians are being persecuted not for cultic worship practices, but for attempting to be faithful Christians in every area of their lives.

The implication of such a religious walk is that it often threatens the status quo, including the system of land ownership, in many countries of Latin America. Poor Christians, long a supposedly apolitical force, become involved in political issues once they are genuinely reborn in their faith.

Suggested solutions

Any attempt at suggesting solutions to the problem just described would be pretentious. Understanding the foregoing as genuine *religious* persecution is nevertheless a crucial first step. The religion that suffers persecution in Latin America today - and I speak with most conviction and knowledge about Guatemala - bespeaks a spiritual strength that has come to be very threatening. What is lamentable about the situation is that many Christian brothers and sisters themselves disagree about what to do.

That is seen no more graphically than in Guatemala today where a self-professed Christian President is in power. President Efrain Rios Montt has recruited large sections of the Fundamentalistic community into his government's and his own congregation's campaign to stop communist subversion and help Guatemala's poor. Many of these Christians are getting on the government's bandwagon in what I consider a most dangerous and compromising adventure. Those Christians currently committed to the government's programs, were, until the coup of March 23, 1982, the most adamantly opposed to any kind of political involvement. Yet, with a Christian in the driver's seat - even though Rios Montt is there at the behest and tolerance of the army - suddenly large groups of Christians in Guatemala and in the U.S. see God's hand revealed in the political realm.

The attitude of many such Christians bespeaks a profound political naivete and an ignorance of the situation in Guatemala. They do not realize that a long history of human rights abuses carried on by the Guatemalan army against its own people has not stopped overnight. Regrettably they often do accept allegations levelled by the governmental authorities against Christian pastors that they are involved in guerilla warfare and organization. But saddest of all, they do not realize that in wishing to support the Guatemalan government's thinly disguised aid program, they are doing more than being loyal citizens. They are hopelessly mixing governmental policies with their own churches' practices. They are thus falling into a not so subtle trap of neo-Constantinianism as bottomless as the one in which the Roman Catholic Church had wallowed during the years of the Spanish Conquest and before.

Rev. Dekker calls us to political responsibility

Last September, James Dekker, escaped from Guatemala under the escort of U.S. Embassy personnel. A colleague of his was abducted, bound, questioned, and threatened with torture by police hit-men who apparently mistook him for Dekker because he was driving Dekker's car. After the U.S. Embassy was informed of the kidnapping, it succeeded in pressuring the Guatemalan government to release Dekker's colleague, and strongly advised them both to leave the country at once.

A missionary and theology professor in Guatemala City, Dekker is known to readers as Cor Bronson, a name he assumed for safety's sake. Dekker believes he was targeted by the Guatemalan government for several reasons, including some of his teaching, his efforts as part of a church committee to help Indian peasants obtain legal titles to their land, and his assistance in sheltering an Indian lay pastor who had escaped from being detained and tortured by the Army.

In the following interview, Joyce Ribbens Campbell asks Dekker about the political responsibilities of Christians in light of what is happening in Latin America.

J.C.: Having just come from a situation of personal danger, what do you most want to say to us regarding our *political* responsibility for what's happening in Latin America?

J.D.: Our greatest responsibility is to fill in big pockets of ignorance.

J.C.: Among ourselves?

J.D.: Yes. We have to become informed about American foreign policy in order to be able to influence it. We have to maintain trust in our government, so as not to play by the rules of terrorized countries, but we do not have the right to say, "Let's leave it to the State Department" or "Let's leave it to the legislators." At bottom, we are the representatives of ourselves.

For example, when we find out that the State Department is not interested in publicizing the events which forced me to leave Guatemala, we have to write letters. We have to let our representatives know that we know about this. The State Department should treat this event as an instance of human rights abuse, but I'm convinced it does not want to do so because the event goes counter to its own policy of downplaying human rights violations in Guatemala. If we aren't informed about what is happening in Latin America, justice will come out on the short end of the stick because there's some kind of official dishonesty going on.

J.C.: Do you think that, simply by being informed, we're all going to agree on what our government's foreign policy ought to be?

J.D.: No, but if the issues can be related to basic human needs and basic justice, especially as mediated through the name of Christ, and if partisan politics can be kept out of the ballgame, there will be a greater opportunity for consensus. The East-West conflict must also be kept in proper perspective.

J.C.: So even though most of the American populace isn't concerned about foreign policy, one way APJ can serve is to heighten interest in these issues.

J.D.: Exactly. And this ties in with something else. Interest in foreign policy will help keep APJ and its members from becoming that scourge of American politics: the one issue lobbyist. One-issue lobbying indicates that there is absolutely no kind of intellectual or spiritual direction given. One is interested only in the very narrow sphere of one's own life. But foreign policy, by necessity, broadens one's perspective.

J.C.: You are an ordained minister and theology professor, but you have a strong interest in politics and have contributed to APJ as a REPORT correspondent (and thereby in C.C.). Yet many Christians seem to be too busy to have time for working for justice. How high a priority should politics have on the Christian's agenda? How would you as a minister in a local church encourage greater commitment to working for justice?

J.C.: Political issues should take up a greater percentage of people's time. There are so many ways to waste time in American culture, from popping corn in your hot-air popper to your new Atari home computer. It's better stewardship of time to focus your mind on something other

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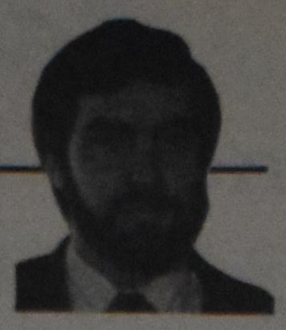

By Harry A. de Vries

Kindergarten on the wall

Immanuel Christian School of Lethbridge wished its school supporters season's greetings in an interesting manner last December. It sent out a 1983 calendar bearing a full-colour picture of its 1982 kindergarten class. "We, as Board, staff, and committees of Immanuel Christian School," noted the accompanying letter, "wish all of you a joyous Christmas and a happy new year." But the last two paragraphs add a sorrowful note: "Benjamin Scholten was part of this class, and is no longer with us, but has gone to live with the Lord Jesus. May we all remember the family of Dick and Hantzen Scholten this Christmas and in the years ahead." Hence the beautiful picture serves as a sad reminder for the Lethbridge and area community of human frailty but also of the comfort and assurance of God's leading. "May we indeed adore him," says the letter," as a Christian school community, and thank God that in our joys and sorrows he has been our guide, also in the year 1982."

Christian education booster

The staff of the Christian Schools International (CSI) office in Grand Rapids are a hardworking bunch, constantly churning out a variety of material to aid teachers in their work and to keep supporters involved in numerous aspects of education. The organization's monthly magazine, *The Christian Home and School,* which is now in its 61st year, has been doing an admirable job of stimulating the minds of parents and supporters for the cause of Christian education. The fact that the magazine is published across the border does influence its content somewhat, but does not essentially detract from some of the issues it tackles. CSI has also been developing its own texts. Some of them are geared to the US market but a number of them such as "New France," a history of the early French in North America, and the Bible study and physical education material, are also quite usable in Canadian schools. To aid schools in selection of textbooks, CSI has begun a textbook analysis aid which enables schools to file detailed reports on new books relevant to education. Should you wish to subscribe to the *Christian Home and School* or to write for further information, contact: CSI, 3350 East Paris Ave., Grand Rapids, MI 49508. CSI Handbooks listing data on member schools are also available at this address.

Planning for education week?

Christian Education Week this year falls on the week of April 24, the same time as the Ontario public school system's education week. A chance for some promotion of alternative education. If you have not yet done so, plan for an entire week of activities and get everyone involved. Some schools have hosted grandparents teas quite successfully in the past. The elderly among us usually do not get a chance to have a peek at school in session. One day, or perhaps for the entire week, there should be open house for anyone interested in wandering through the facilities while it is in operation. (Coffee and gebak, possibly homemade, should be available within easy reach).

To get the attention of the local press plan something that is educationally quite different. Bring in someone like a sheepshearer or a well-known artist. A variety evening during that week would be in place too. Plan a special activity for the children. Plant an oak tree that week. Advertise the week's events in local papers, or possibly in rural areas, organize a four-page insert to appear in your local tabloid paper the week before. Alert your radio stations for their calendars of events. Try to be featured on a talk show during that week or the week before. Invite all the local ministers for a breakfast in the facilities. Make up a professional-looking display to circulate in some of the area malls beforehand. And be sure to have attractive brochures about your school available, especially during that week. They could also be distributed in the local neighbourhood.

If your want your town/city folk to know what is going on, plan for it. You may not be interested in having just anyone join your school society but you may certainly share information about the work that you are doing. Don't forget CSI posters and bulletin inserts. They are usually attractive. Since not all of us support Christian education, it may not be a bad idea to do some inhouse promotion too, or at least to provide some information to the supporting community in general. Do you have something planned that I have not mentioned? Let us know of it, so that others can consider your promotion efforts. Foundation Day, usually held in February will be held April 29 and will be called Christian Textbook Day.

Trinity moves to preserve cultural heritage

Palos Heights, IL - A brand new addition, less than two years old, at Trinity Christian College is the Dutch Heritage Center.

The first Dutch settlers arrived in the Chicago area on the shores of the Little Calumet in 1847. In 1849 fifteen families landed in Roseland. The land had its impact upon the people; and the people shaped the land, raised their livestock and planted their crops. They built their churches, schools, farms, and businesses. Here was another classic beginning of ethnic history.

The Center aims to preserve that history in word, picture, and artifact.

The Center is to provide a place for the preservation and storage of archives and artifacts relating to Dutch culture, customs, and accomplishments in the greater Chicago area.

It is intended to develop a research base for the serious scholar interested in the history of the Dutch people in Chicago and to create an exhibit of general information for the layman interested in Dutch origins and development in the greater Chicago community.

It is also meant to promote a better understanding of all phases of Chicago-Dutch relationships, past, present, and future.

The Center invites anyone to participate in its program. It is interested in preserving various documents: histories, journals, note books, diaries, church and school anniversary booklets, photographs, letters in Dutch or English both to and from Holland, and artifacts. The Center already has onion crates everybody in Chicago has heard about, but few have seen. Mr. Hendrik Sliekers, college librarian and curator of the new facility invites inquiries, and visitors, of course, are always welcome. (Trinity Christian College, 6601 West College Dr., Palos Heights, IL 60463).

In this picture two drivers from Canada pose with Calvin's venerable Plymouth, from left: Dick Heinen, junior, Langley, B.C.; and Dave van der Woerd, junior, Burlington, Ont. At right is Thomas Van Wingerden, Assistant Director of Financial Aid and coordinator of the Job Transportation Service.

Need a ride?

Calvin College students who have off-campus jobs now have the option of being driven to and from work for fifty cents per ride.

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For detailed information, write to: M.A. in Christian Studies, Office of Admissions, Box 200, Calvin College, Grand Rapids, MI 49506. (616) 957-6000.

CALVIN HAS.

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Search for a just economic order

Continued from page 6

ful life for millions of people around the world.

Abuse of the creation

Today, because of the basic misunderstanding as to how the creation is structured, an industrial society/world has emerged in which relationships are turned around. The environmental crisis tells us that the eco-system has been disastrously affected by the design of an economic-growth-oriented production system. The latter has been developed with almost no regard to compatibility with the environment or for the normative purpose of resources. These creational relationships

"We would no longer be seen as economic animals."

are being turned upside down.

Our Lord clearly did not intend the creation to be a banquet at which we are free to gorge ourselves, and He obviously did not create people to eat, drink and merrily exploit creational resources as we see fit. Christ gave His life so that we may enjoy life in all its fullness (cf. *John* 10:10). He reminds us that "a man's life does not consist in the abundance of his possessions" (*Luke* 12:15) but in the service of Christ's coming kingdom of righteousness (cf. *Luke* 21:31). The abundant life in Christ cannot be reduced to, or equated with, contemporary society's definition of the good life which has become synonymous with material abundance which stimulates spending for the sake of consumption and which even encourages obsolescence and waste.

A religious change needed

We Christians need to realize the magnitude of the problem we face. We need to do more than make marginal adjustments. Instead, we must have a religious change, a fundamental re-ordering, of the way we understand and treat the earth. In coming to grips with this responsibility, we should always remember that we can't do it in our own strength but only in the power of Christ who overcame the evil one so, that we "may be able to withstand in the evil day, and having done all, to stand" (*Ephesians* 6:13) and first seek Christ's coming kingdom of righteousness.

(to be continued)

"Be wary of the technological fix."

Gerald Vandezande is the Public Affairs Director of Citizens for Public Justice.

Rev. Dekker calls us to political responsibility

Continued from page 7

than immediate gratification.

Especially in the churches that I know of, the Christian Reformed churches, there's a built-in infrastructure that can be used very effectively - for a responsible political end. Now we shouldn't focus every meeting of every society on a political issue, but perhaps one quarter of a society's time could be spent on political issues. We've got a terrific infrastructure and marvelous organizational abilities that are too often going to waste in planning wiener roasts.

J.C.: Where does the church leave off and APJ begin? What I'm getting at is, all of our political lobbying *could* be done through the institutional church.

J.D.: That scares me out of my wits. If my denomination should ever turn into a political animal, I'd hang my hat somewhere else. Church organizations that do this have blurred a great distinction. They have confused the organism with the organization. Now Christians individually have to become involved politically, even in party politics, but I'd hate to have my congregation or my synod regularly be opposing or endorsing candidates, unless there were a clear choice between a pro-justice and a pro-oppression stance.

APJ, however, since it is not the church as organization but as organism, can fulfill its responsibility of clarifying political issues and suggesting options to follow, or what to look for in different candidates, as we did in the REPORT prior to the 1980 presidential election.

But the church must always be open to the spiritually homeless, whether the person's a democrat, a republican, an anarchist, a communist, or even a fascist, provided the person confesses Christ. That is, his political direction will then have to answer to God's claims of justice.

J.C.: And the church also has to question the spiritual roots of all those movements.

J.D.: Yes, of course.

J.C.: Would you say that the focus of church meetings should be directly on the Word of God - what it has to say about justice, for example - but not its implications for party politics?

J.D.: The societies can use the APJ materials, for example, to considerable benefit. They could even say, "In this election, APJ says this, but you have to choose. We're not going to recommend whom to vote for. APJ says this, maybe another organization says that."

J.C.: But a discussion like that should go on in a local church.

J.D.: I really think it should.

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Church

A new seminary opens in Ottawa

Keith Knight

A new Reformed seminary is being launched in Ottawa, designed to equip men for the ministry. Ottawa Theological Hall, as the seminary will be known, is affiliated with the Reformed Presbyterian Church of North America.

The seminary will offer religious degrees and is designed essentially for men who desire to enter the ministry in that denomination. It is, however, open to others seeking to receive intensive biblical study.

There are a couple of unique features of the OTH. There is no tuition. "We believe that the teaching of the Word, like the preaching of the gospel, should be free," says an OTH document. Students are expected to pay for books and to pay for their tuition for introductory level Greek and Hebrew courses at one of the local universities. In addition, students are expected to provide their own room and board.

Flexible learning

The course schedule allows men with families to receive their education in evenings and on Saturdays so that they can continue to support their families while being trained for the ministry in the evenings. Students will be encouraged and advised to work at their own pace in terms of course load. "We do not advocate a rushing of the learning process at the expense of a student's involvement with his family and church," OTH material states. "Rather, we advocate maturing into dedicated service in the pastoral ministry." The program will normally take three years of full-time study to complete.

Training for the pastoral ministry will involve a well-rounded program of instruction and practice. Students will not only be involved in classroom instruction, but also in intensive research and internships in a church.

There seems to be an emphasis on training men for good, biblical preaching. Five specific areas of instruction stand out: "To walk in holiness, the Church of Jesus Christ needs to hear clear, exegetical preaching of the Word of God, applied to their needs. Therefore, men who will effectively preach must first learn: Hebrew and Greek, understanding people, the Bible and its theology, language proficiency, how to preach, prayer.

"To grow in grace and knowledge, the Church of Jesus Christ needs to learn the system of truth in the Scriptures. Therefore, those who will instruct the Church need to learn: the biblical system of truth, heresies/apologetics, church history, culture, prayer.

"To bear witness to Christ, the members of the Church of Jesus Christ need to be led into their respective callings of life. Therefore, ministers must learn: the church's goals/mission, personal responsibility, how to be a servant, himself/his gifts/his calling, people and their gifts, family relationships, world and life view, prayer.

"To function together under Christ, the Church needs to receive spiritual oversight. The men who will give this insight to the church must learn: love for God's people, how to feed on the Word, public worship, administration of the sacraments, counselling, prayer.

"To love one another, the Church needs to function as a Christian community."

Ottawa Theological Hall is based on the Bible and on the Westminster Confession of Faith. All members of the faculty must sign a statement which indicates that they accept the Bible to be the infallible and inerrant Word of God and that the Westminster Confession of Faith is founded upon and is agreeable to the Bible's teachings.

The faculty will include Dr. William Edgar, a graduate from Reformed Presbyterian Seminary; Dr. Richard Ganz, a graduate and professor at Westminster Theological Seminary; Rev. Harold Herrington, a founder of Reformed Bible Institute, now RBC; Dr. James Hughes from Ontario Bible College; Dr. Edward Robson from Westminster Theological Seminary; and Dr. Kenneth Smith of Reformed Theological Seminary.

Men and women

OTH is essentially a training ground for men entering the ministry. But women may enroll in the degree programs as well. These degree programs are offered: B. Div., M. Div., B. Th., M. Th.

The seminary professes a two-fold purpose: to train students in theology for the pastoral ministry, and to educate students for Christian service in areas other than the pastoral ministry.

OTH hopes that graduates from their pastoral program will reflect the following qualities:

- a personal response of faith and obedience to God as He is revealed in the Scriptures.
- humble reliance on God as the One who has given the gifts for ministry and as the One who applies these gifts for the salvation of souls.
- a growing sensitivity to the needs of people, and an awareness of the issues of contemporary life and society.

Background
What is the Reformed Presbyterian Church?

The Ottawa Theological Hall is a degree-granting, religious educational institution. It is governed by a board of directors which consists of ordained ministers and elders of Reformed Presbyterian Church of North America congregations in the Ottawa area. The board reports to the St. Lawrence Presbytery of that denomination.

That denomination already has its own seminary, Reformed Presbyterian Seminary. Why have one in Canada? Precisely because the denomination found that very few Canadian men wanted to receive their seminary education in the United States. As a result the denomination was constantly faced with a lack of ministers for the Canadian churches.

The Reformed Presbyterian Church is both a young and an old denomination. Her roots go back 250 years to the formation of the Associate Presbyterian Church. She has a history of name changes and of mergers with other denominations.

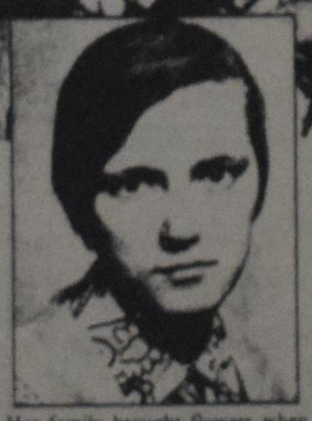
This coming summer the denomination's synod will look at study reports which deal with the use of non-inspired compositions (such as hymns) outside of the worship service. It will also look at its ordination vow which deals with total abstinence (from alcohol and tobacco) for church officers. A third study report will deal with civil disobedience and strikes.

Ottawa Theological Hall's approach to instruction can best be described in this quote: "Training for the ministry is not to be abstract, cerebral, or impersonal. It is to be specific, total, and deeply personal. It is to involve intimacy between the men who walk closely with the Lord and those seeking such a walk."

A message from Luba

A team of four young people was arrested in 1980 for secretly printing Bibles and they were sentenced to three years imprisonment. Galina Yudintseva was released early due to paralysis. Sergei Bublik, Tamara Bystrova, and Luba Kosachevich are scheduled to be released in January 1983. They have undergone all kinds of abuse and deprivation, and their health has deteriorated due to the severe conditions of life in a Soviet concentration camp.

Nevertheless, they chose to follow Christ, knowing the consequences. At the trial in Lvov (Ukraine) Luba said: "I love life, I love the blue sky. I love the budding trees and flowers, but more than anything else I love God and I'll give my life to serve Him."



Her family brought flowers when they went to visit **Luba KOSACHEVICH** at the concentration camp where she is imprisoned for printing Bibles. Her three-year sentence will end January 19, 1983.

Sergei Bublik

Tamara Bystrova

Galina Yudintseva

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People

He serves Christ on campus

Bert Witvoet

Ed Den Haan is one of three chaplains at the University of Guelph, Ontario. He represents the Christian Reformed Church, while the other two are sponsored by the Roman Catholic Church and the Anglican/United Church respectively.

Guelph University is especially known for its agriculture related sciences. It has a complete university program, but many of its students are there for studies in biology, food sciences, veterinary and farm studies. With a total staff of more than 2,000 and a student population of about 11,000, the work for three chaplains is unlimited.

But Ed Den Haan is a well organized person, who sets himself specific goals. He divides his time so that 55% of it is devoted to students and 45% to other than student, he tells me.

The work among students

The main student activities are Christian doctrine class and Christian Fellowship. I attended both activities in some form of them.

The Executive Board of Fellowship met at 12 o'clock noon and I sat in on their meeting. President Annette Dekker was absent but George Horlings (VP) from Smithers, B.C. was there, as were Wilma de Graaf (Sec./Treas.) and Jack Moes (Student Rep. of the Huron Campus Committee), both from Ontario.

Eighty per cent of Fellowship is CRC, and among other Christian groups on campus it is known as a CRC fellowship. "But not to the rest of the university population," Wilma assures me. The Fellowship meets once a week. It is student run with Ed acting as advisor. "We don't stick to one corner," says Wilma. "We get involved in the affairs of the university, more than the average student." Two perspective courses are taught to help students integrate their faith and studies: "God, Man and World in Western Thought" and "Faith and Agriculture."

The prime function of Fellowship is to help students in fellowship with God and fellow believers, to help them deal with courses and attitudes as well as to help them build personality, according to the three members of the Board. That night the Fellowship had a potluck supper at the Den Haan's, but though I am invited, I'm not able to attend.

I do make a point of sitting in on a Christian doctrine class, however. It meets from 5 to 6 o'clock p.m. About ten students come to the meeting that night. One of them is a staff member, Dr. Moshie E. Dahms, a librarian.

An eager convert

I had met her earlier that day while she was having breakfast in the cafeteria. Moshie is a former Roman Catholic from Austria. She had become agnostic in the course of her life. But things didn't go well in her marriage and personal life. She called the university Crisis Centre, asking for religious counselling, and was referred to Ed Den Haan.

"At first we had a lot of fights," she recalls smilingly. But eventually we developed a student-teacher relationship. This further led to marriage counselling which included her husband. "Ed is an academic who knows how to understand academic people with their problems."

Although the marriage is not without continuing problems, Moshie and her husband are learning to understand each other better. Moshie in the meantime has become a fullfledged member of the Guelph Christian Reformed Church.

"When she made profession of faith, she embarrassed people a little by wanting to hug the minister," Ed recalls with a twinkle in his eye. She was so happy to belong to God and the church." Moshie recalls that she made people a little uncomfortable by suggesting that the Psalms are so beautiful that she wanted to dance to them.

This is the story behind Moshie Dahms, who is a faithful member of the Christian doctrine class. Other members of the class include several Christian Reformed students and two non-Reformed "seekers."

A confrontational approach

During the class I get to understand what Ed was talking to me about earlier when he stated his aims. "One of the problems I have with some CRC kids is that I force personal relationship with Christ. That's a hard thing for a lot of kids because they have been poorly raised."

At this particular session Ed talks about what it means that we are not our own but that we belong to Christ. In a questioning but forceful way he pursues the theme. It becomes personal too. It's not enough to be able to give a general answer. "How do you personally experience that parts of your life are not under the rule of Christ?" he asks.

At the end of the session one of the catechumens comments how she saw what he was trying to get across more clearly than ever before. There is a positive confirming atmosphere, suggesting that people had felt personally confronted by the Word of the Lord.

Work with university staff

I do not get to see much of the work done with university staff, other than meet Moshie. But Ed spends about 45% of his time in this vital area of his ministry.

"Some parents object to the fact that I spend this much time on staff rather than students. But I tell them that if I can get at the producer the product will be all the better."

Ed considers this work the most difficult. Each member of faculty is so specialized and narrowly focussed in his thinking. I deal with foundations instead of the superstructure. This is scary to them because it means they have to reorganize their structures.

Ed does counselling on a one to one basis. But he also joins in a group activity in which some 15 Christian faculty members take part. Ed helps them develop their own community and challenges them to reach out.

He recalls an interesting exchange at their last meeting when a Hindu and an agnostic attended. He talked on Psalm 49, how a man cannot trust on riches or anything horizontal. How only God can redeem us from the grave through Christ.

This is exciting work for Ed, although he feels that the church ought to be more involved in this kind of action. The CRC underestimates itself, he says. The majority are afraid to talk to outsiders about their faith.

There are many other activities that Ed Den Haan engages in. He gives a weekly radio perspective talk, is a member of university committees and the secretary of International Association of Reformed Faith and Action. He is obviously a well disciplined person, a self-starter. Quite independent.

The dilemma of independence

This independence is both his strength and his weakness, he admits. He has to work hard at personal friendships. His work is something that other believers can't identify with very easily.

"He is a lone wolf among the pack of ministers, but especially among other members of the church. There are 20 or so people from his church working on the university campus, but only two of them relate to his work on campus. He feels that the church has to own this business of campus outreach much more than it is doing.

But for a person like Moshie Dahms a lone wolf can be just what she needs at a given moment. Moshie needed a rope but a long one when she met Ed. The fact that Ed was not closely integrated into a church helped her overcome her shyness with respect to the church. And so the dilemma of a campus minister being a lone wolf will probably continue.

Just the same, Ed Den Haan's position is not unfavourable compared to that of other campus ministers. The University of Guelph is not as anti-religion as, for example, the University of Toronto. There is a kind of WASP mentality at Guelph that one still associates with rural Canada. This means, among other things, that Ed gets a lot of benefits, privileges of staff such as receptionist, photo-copying, office, rooms for meetings.

Yet, he is not working for the University. He has three bosses, he tells me. The Home Missions Board, the Huron Campus Ministry Committee (Huron Classis) and the Guelph consistory. The latter is the boss over his faith but also looks at his work.

Ed seems to like his work a lot. The regular ministry depleted him and he found a vital ministry in campus work, which meets his need to work with perspective and to do frontier work. He sums up his ministry as follows: to serve Christ in ministry to the academic community.

Come to think of it, that's what his catechism lesson was about too; to let Christ run your life and to give of yourself to others. It's great to see this happen on university campuses in the country.

Dr. Moshie Dahms (right) considers herself Ed Den Haan's student in the faith.

The Executive of Fellowship meets at noon in Ed's office; (from l. to r.): Ed Den Haan, Jack Moes, George Horlings and Wilma de Graaf.

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A call, accepted

I remember him so well, for adolescence had fresh been conquered,
And stormy years of childhood, were all behind me now,
He spoke, I listened, my ears, gaping wide,
Consumed his first few words,
And since, have never stopped.

I grew in body, in mind, in soul, and in Truths he always taught,
In catechism, in private talks, he, molding me, as clay.
And each time we talked a little more,
The Pastor talked as a friend,
But always, more than a friend.

He spoke, with a sparkling in his eye, of Calvin, Kuyper, Runner,
Of other men with brilliant mind, who lived by the Word,
I took in all their teachings, through my Pastor,
He looked upon them, as I looked upon him,
Men of God, speaking the Truth.

For a time now, I have feared its coming, the calling of my teacher,
The calling of my counsellor, the calling of my Pastor.
He will leave to give himself to others,
Will they realize their blessing?
Will they realize my struggle?

May God go with you Pastor, burn the Life into each and every heart,
Pray that I may continue in my own church as you have taught,
You were an instrument well used in this, my life,
And I give you an eternal thank-you,
To God be the glory .... as I recall.

K.A. Vandersluis
(for Ralph Koops)

Fine arts evening at Trinity

Palos Heights, IL - The Cultural Affairs Committee of Trinity Christian College will present an evening of fine arts enjoyment on February 18, 1983. A faculty art exhibition and a faculty recital will be held on the campus.

At 6:30 p.m. in the college Dining Hall the opening reception for the art exhibition will begin. Exhibiting recent works of art will be Trinity art faculty members Mr. John Bakker, (paintings and drawings), Mr. David Versluis, (black and white relief prints), Mrs. Jenny Vrieze (weaving and fiber work), and Mr. Mark Vander Laan (ceramics and sculpture). At 7:00 p.m. the artists will give brief presentations of their work.

Beginning at 8:00 p.m. in the Chapel Mrs. Carol Larson, instructor of music at Trinity Christian College, will give a recital. Included in her performance that evening will be a duet for soprano and tenor from La Traviata by Verdi with guest tenor Mr. Joseph Martorana. Mrs. Larson will also perform Bach Cantata No. 51 with guest trumpeter Mr. Brian Sykora.

The public is cordially invited to both the exhibition and the recital. Refreshments will be served. For more information interested persons may call (312) 597-3000.

Members of the Trinity Christian College Art Department: Clockwise, from top: Mr. John Bakker, Mr. David Versluis, Mr. Mark Vander Laan, and Mrs. Jenny Vrieze

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Nothing to sink your teeth into

Bert Witvoet

The Progressive Conservative party had its Winnipeg convention. It was a convention dominated by the leadership review question, which was dominated by polls, personalities and lobbying.

It was a convention of images, not substance. While waiting for the leadership review question to be decided, television reporters tried desperately to make something of what counted for nothing until the announcement would be made: namely, how well delegates thought Joe Clark had done. Someone who was against leadership review thought he had done very well. Someone who was for review was certain Clark was in trouble.

Mr. Clark's own speech lacked real substance too. At least, if you were interested in finding out what the Progressive Conservative party stands for you would have to feel disappointed. The whole tendency of the speech was to reassure the delegates that the Conservatives only had to stick together and they would win the next election. Clark kept on talking about the P.C. party being the only national party.

At an earlier time, in an interview, he explained that the Liberals and the NDP were ideological parties. According to Mr. Clark, the Conservatives are not; they are a representative party that spans the whole national range.

This contention can be questioned, of course. The Conservatives are somewhat ideological, if only because they are not NDP and Liberal. On the other hand, the Liberals are not all that ideological either with their strong inclination towards pragmatic solutions. Nevertheless, what Clark's remarks do show is that he and his party are not strong on ideology.

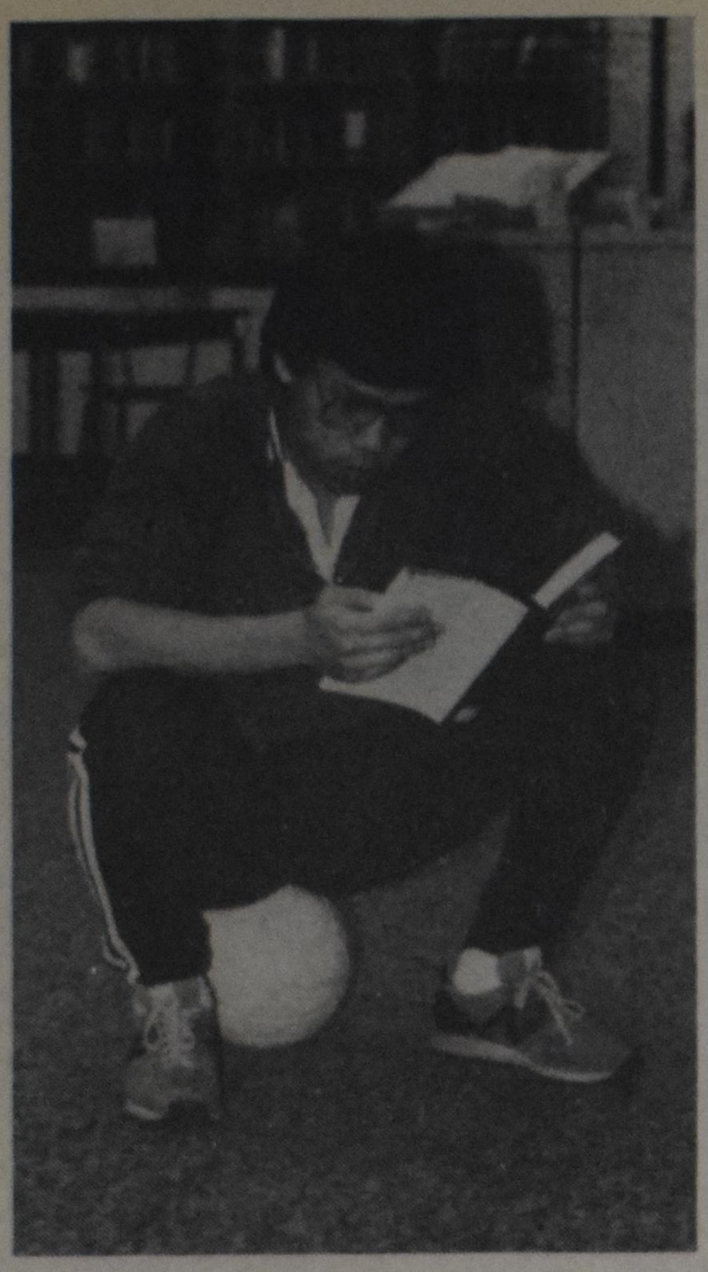
If only we could somehow prohibit political polling, which inevitably turns the attention to the superficial. If only in North America we could turn from the personality cult nurtured by television and the press. So, Joe Clark walks funny and doesn't know what to do with his hands. Does that mean he will not be able to govern Canada?

Why can't we focus more on party principles and platforms and let the party that represents our beliefs and thoughts receive our vote, regardless of who is number one man. Look at what Trudeau's charisma has done for Canada. Not that Mr. Trudeau has not accomplished anything. In the area of the Constitution he has given strong leadership. But at the same time the electorate has been blinded by his Gallic aloofness and personal charm.

I don't think television has been good for politics.

Images on cave walls is what we are looking at too often in politics. We are afraid to take hold of principles and run with them.

The Progressive Conservative Party Convention in Winnipeg was little more than an opportunity to collect impressions. You can't govern a country with mirrors and reflectors.



The King's College

A Christian Liberal Arts College

Truth You Can Touch

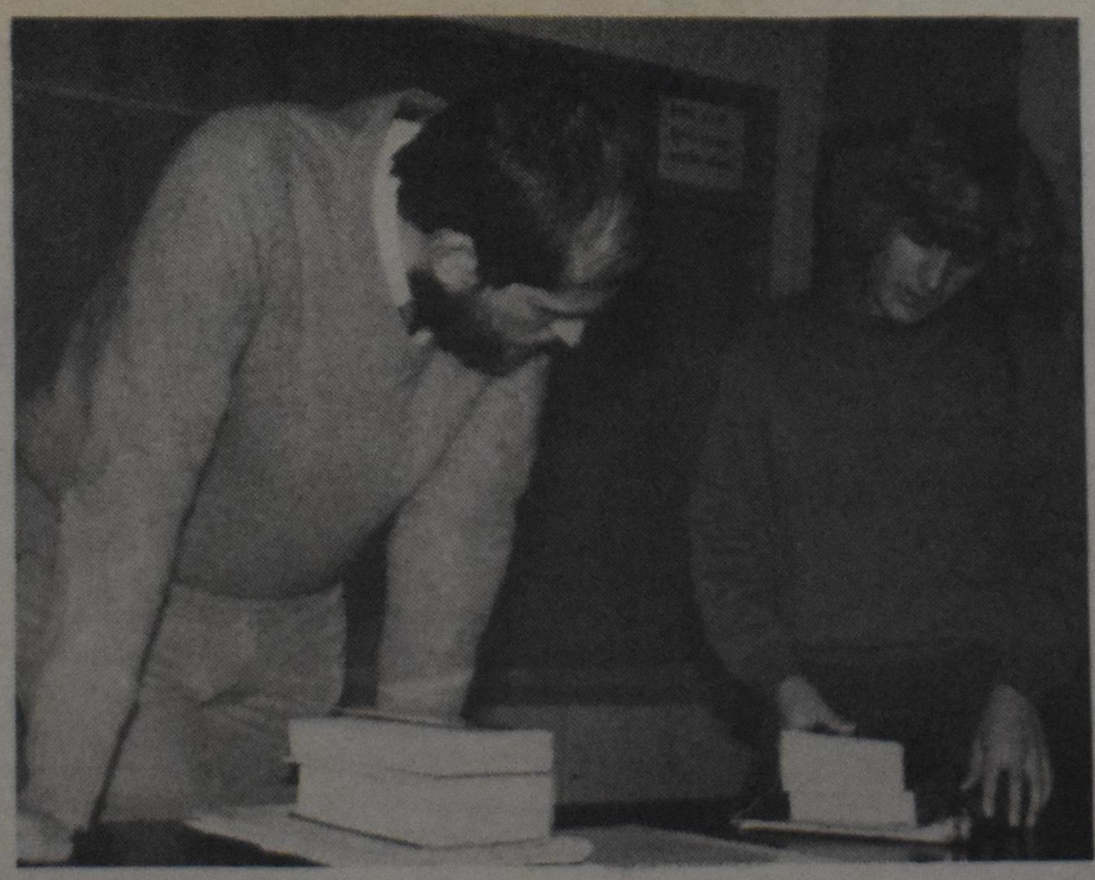
by Dr. S. K. Ward, Academic Dean,
Associate Professor of English

Recently I ran across a bit of information about our society: more people have spent more hours listening to Johnny Carson than any other human being in history. My initial reaction is to be startled, shocked at one man's appeal to and influence over so many. But then, I tell myself, don't forget that such "statistical" comments about our society are number tricks, and I remind myself that half the people who have ever lived on the face of the earth are alive now. So I relax a little. But not for long — the number of person-hours represented in that observation must run into the billions. Again I am appalled, not merely that one man can have so much influence but that Johnny Carson's flippant, blasé, lowest-common-denominator view of life is so appealing and so influential. That Carson has his finger on the pulse of the North American audience he has built over the years is as obvious as the Nielsen ratings and his astronomical salary.

The question is, what does all this have to do with Christian higher education? What, indeed? Among other things, it reminds us where the mass of people is that we must address, at least indirectly. Here at The King's College we are busy at producing leaders, young people who have a well-considered idea of where creation is supposed to be going and how it should get there, who are God's children and are proud of it. But we also have the task of being sure they understand the problems of addressing an audience shaped and represented by Johnny Carson. They must be down to earth, able to articulate their vision or insight in simple terms that can be understood by people who will be followers if they understand.

We should be able to do that at King's, because we have been working at it for some time. We have been explaining the importance of Christian higher education to Christians who are potential students or supporters but who have never been shown in a convincing way its value. We have also been trying to make clear to a non-Christian educational establishment the value of our project so that they will recognize its merit. The word of God for higher education has been very scarce in the land of Canada, not because there haven't been enough Bibles but because it hasn't been worked out in tangible and therefore convincing ways. There is a special blessing in Scripture for those who see with the eyes of faith that Jesus is the risen Lord, but there is also a blessing for Thomas who believes when he touches. At King's we want to make the latter blessing as available as possible by teaching our students to make the word of God tangible and therefore accessible to far more people.

Life at King's is a sensuous experience; it is the smell of date squares baking in the cafeteria, the sound of students laughing at how Dr. Savage relates Aristotle's views with contemporary life, the touch of a quiet "Hi" in the hall from a friend or colleague, the good tastefulness of a Schumann étude singing from the piano down the hall. Life at King's also means careful consideration of the qualities of life in the society around us as we see the city around us and try to put what we are learning to work. Through volunteer work in service agencies or membership on a governmental advisory board we try to communicate in understandable terms the good news of the Kingdom that we study at the College. Our intention is that our cerebral activity in the classroom is firmly rooted in our whole lives as guided by Scripture and in our awareness of who it is that we must have an impact on in the world around us. We don't want the word of God to be scarce because we don't know how to put it to work: we don't want people to miss out on Thomas' blessing because we didn't let them see and touch it in all its saving power.



Dr. Keith Ward with student Ingrid Pfeutzner

The King's College – Serving the Community

Whom does The King's College serve? As a Christian liberal arts college, it serves its 158 students, of course. But does anyone else benefit from the College?

The main purpose of a college is educational. And education at King's goes beyond teaching the enrolled students. As a service to the Christian community in western Canada, King's offers "extension courses" or "lecture series" in various localities in western Canada every semester. These courses or lectures are non-credit (the joy of learning without the pressure!) and are designed for a general audience. Addressing contemporary concerns, topics range from "Human Rights and the Christian Community" to "Caring for the Environment". Over the past three years hundreds of people have benefited from these series.

Although education is the priority at King's, the community is also served in other ways. King's facilities are centrally located, and since downtown space is at a premium, sharing the facilities with other organizations is an important offering. Presently King's facilities are shared with other Christian groups such as the Christian Farmers Federation, the Christian Labour Association of Canada, World Vision, and Development and Peace. In addition, other organizations use King's facilities for special events. For example, an exhibition by New Horizons, a support organization for senior citizens, was recently held in King's facilities.

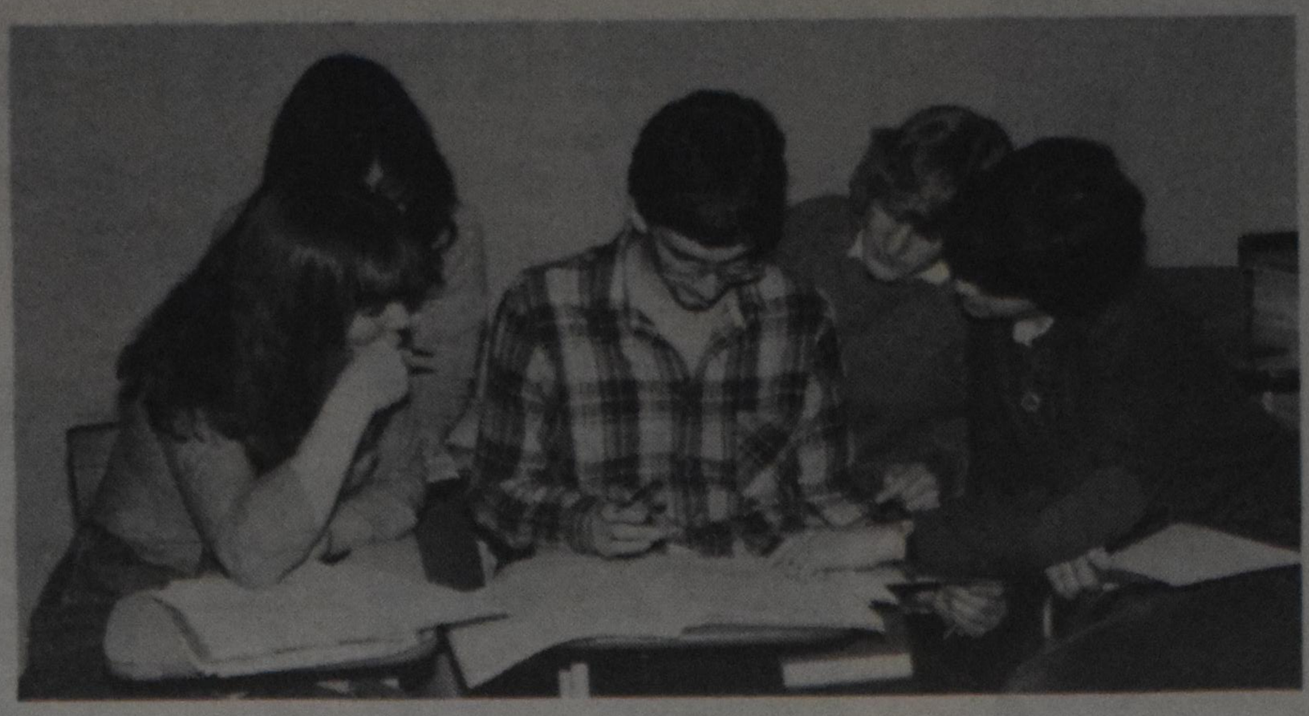
The neighbourhood in which The King's College is located also benefits from the presence of the College. Although King's does not have organized social service programs, many students volunteer at various agencies in the area. Volunteers from King's are involved in a variety of activities including day care and nursery work, a swim program for adolescents, hospital work, sharing coffee with transients and local residents at a drop-in centre, and playing shuffle board with seniors at "Operation Friendship". A student who volunteered as a parole officer and a student who volunteered for the swim program were offered summer jobs as a result of their volunteer work.

The services of The King's College extend beyond 158 enrolled students. TKC can rightly be called a "community college".

The King's College, 10766 - 97 Street, Edmonton, Alberta T5H 2M1 Call (403) 428-0727

Beginning

by Glen Van Brummelen



Since I am taking two courses at the University of Alberta as well as studying full time at The King's College, my registration week was a hectic muddle of bus rides, trips to the bank, and vain attempts to find buildings where I had to get this or that document approved. Something always had to be done: straightening out course conflicts, making tuition arrangements, etc. But coming straight from high school, I soon sensed that one of the most important needs of the first-year student in a strange new environment is not necessarily a course approval or a properly filled out registration form. Rather, the new student needs someone to turn to, someone who is willing to listen, or at least someone with whom he or she is familiar.

My first day of registration at U. of A. was mainly taken up with waiting in long lines which snaked in every conceivable direction across the campus. Throughout the day I kept thinking that, besides being lost, I felt oddly alone. I was standing in a lineup of students almost three blocks long, and yet I felt as if I was the only person on campus. I would see many people talking with friends and acquaintances, but for many of us who were there for the first time, there was no one to talk to or even to recognize.

The next day at TKC, I noticed a marked difference. The first-week schedule, besides including the usual registration times, listed many other events, such as an orientation for first-year students and an all-College weekend retreat. From the start everyone made me feel welcome and accepted. Soon I was learning names, making new friends, and becoming more comfortable with the idea of going to college. It soon became clear that there was more here than a school with the label "Christian" attached to it; a bond was forming that couldn't exist at a large public university.

Now three months later, when I go to my classes at the University, there are 20,000 students doing the same, and I rarely recognize anyone, much less say "hello". But when I return to TKC, there is always someone around who will say "good morning" or a group of friends to simply have a cup of coffee with and feel accepted. For a beginning student, this can be one of the most crucial aspects of his/her introduction to the college experience. It is not easy to cope with new responsibility and the sudden break with a loving family, but the close-knit commuity at TKC is a blessing that the newcomer recognizes as more than a token of friendship.

Faculty at The King's College

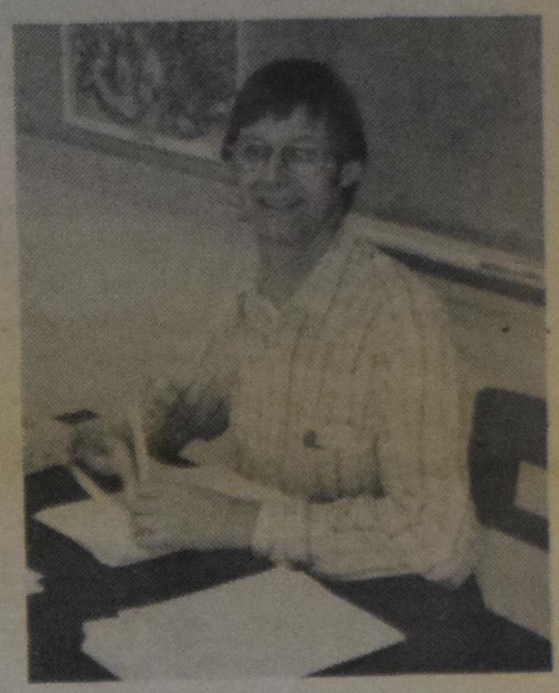
by Dr. H. Cook, Chairperson of Faculty, Associate Professor of Biology

The full-time faculty at The King's College now numbers twelve. These twelve show an exciting diversity in backgrounds, interests, even ages. This diversity also presents challenges. Because the diversity is there, we are grateful for the harmonious way we are now able to work together. I am thankful for this community.

During the first year of the College's operation, faculty discussions centred on the development of our curriculum, on reaching a common mind, and, more generally, on just getting things started. The second year was one of adjustment to growth. There was also much discussion about areas in which new faculty would be needed. The third year again focused on curriculum development. Now the College had a larger diversity of courses and new faculty members. We have even adopted a limited number of degree programs.

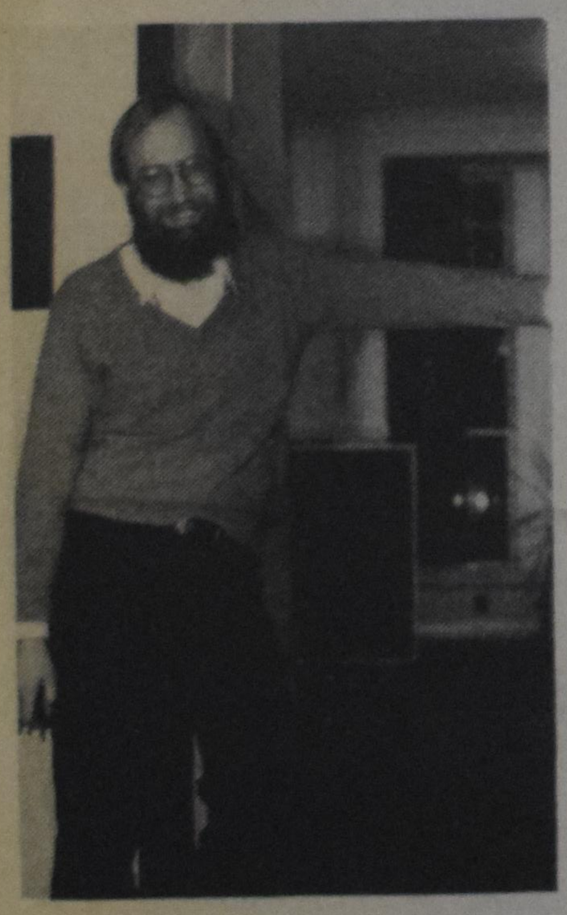
During the first part of this, our fourth academic year, faculty discussion focused on the process of faculty evaluation and on the need for a dean. Dr. Keith Ward, professor of English, has been appointed to be the College's first academic dean. He will coordinate the development of academic programs and will administer the academic affairs of the College. Dr. Ward has been at the College from its beginning; he will continue to teach English.

As the College grows we also have to be concerned that our courses continue to form an integrated program of learning. The core courses especially aim at this. Student reaction has shown that this concern has not been in vain.



Dr. Harry Cook

Interdisciplinary Studies



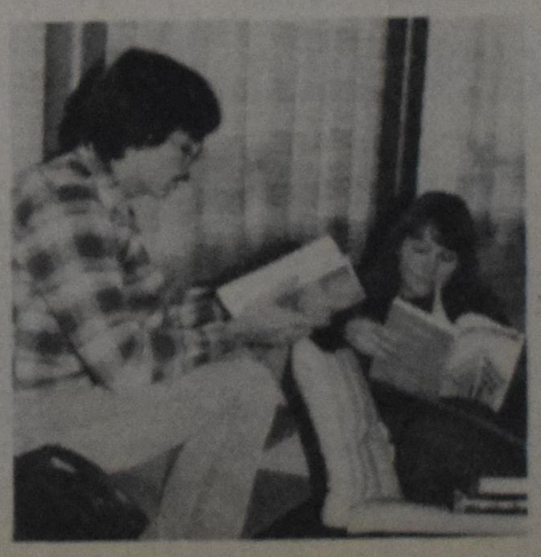
by Dr. L. Zuidervaart, Assistant Professor of Interdisciplinary Studies

Students in programs at The King's College are expected to take five "core courses". Four are in English, History, Philosophy, and Theology. As established disciplines with long traditions, these four subjects are familiar to lay person and academician alike. But as a recent innovation at colleges and universities, the area of the fifth core course, Interdisciplinary Studies (I.S.), may seem unusual, if not odd. Why, you may ask, should students at The King's College take Interdisciplinary Studies?

Before I reply, let me describe the background and content of I.S. courses at King's. Interdisciplinary Studies gained a major push in the 1960's when traditional disciplines and established departments were failing to deal adequately with the most pressing problems of the day. In response, concerned scholars in Europe and North America began to push their studies past disciplinary boundaries. Cooperative studies were begun among ("inter") the disciplines. At the same time, increased specialization was worrying some educators. Was genuine education being sacrificed in the training of students for "successful" careers? Interdisciplinary Studies became a way to counter overspecializing and the producing of *Fachidioten* — persons highly trained but historically, socially, and culturally ignorant.

In Interdisciplinary Studies one can address large questions that touch various disciplines but often escape academic attention. Interdisciplinary Studies range widely across history, the arts and sciences, and philosophy. One risk, of course, is that nothing definite will be learned. At The King's College this risk is considered one worth taking.

Students at the College usually begin their studies with I.S. 250. This course is unified by the following question: What does it mean for us to be disciples of Jesus Christ today? Through seminars, lectures, papers, and guest presentations students are encouraged to reflect on the Christian tradition, their own commitments, and the challenges facing them and other Christians in today's society and culture. We hope that these reflections will have consequences in other studies as well as in the students' lives.



Later, usually in their second year, students take I.S. 350. This course highlights central issues in various professions and disciplines. A leading question is whether work in current academic disciplines can contribute to the liberation begun in Christ's life, death, and resurrection. The lectures encourage students to challenge assumptions, including their own, and to think through complex matters such as the notion of objectivity or the connections between faith and learning. Papers and seminars help students look more closely at their own areas of specialized study and professional interest. For faculty members I.S. 350 provides a forum in which to present thoughts on their own disciplines and from their own areas of expertise.

Both I.S. 250 and I.S. 350 are required courses at King's. Reasons for this are not hard to find. In general, interdisciplinary studies are attempts to get beyond the narrowness, rigidity, and irrelevance that have accompanied specializing and departmentalizing. The King's College emphasizes educational scope, scholarly innovation, social relevance, and Christian commitment. As core courses, I.S. 250 and I.S. 350 help insure that each of these emphases is felt in the College as a whole.

A Day in the Life of a King's Student

by Heather Stadt

7:00 A.M. I fall out of bed to the shriek of my alarm clock, race through my morning ablutions, load up my knapsack, and head off towards The King's College on my trusty bicycle. Twenty minutes later I hurry through the doors, breathless and wide awake from the clear, cool air. I check out the daily bulletin and head up to my locker, exchanging a dozen smiles and hi-how-are-you's on the way.

9:00 A.M. First class: Interdisciplinary Studies. This is the course that pulls everything together and helps me see the whole of creation from a Christian perspective. But what on earth am I, a pre-medicine student, doing in this Christian liberal arts college, taking liberal arts courses along with the usual sciences? I look at it this way: I'm called to make some kind of impact on this world as a person and as a Christian. My commitment won't last long if I'm not even sure what being a Christian *really* means, and how to put it into practice. Here, at King's, I find that my professors and fellow students

Heather Stadt

— who come from a range of denominations and backgrounds — challenge me, and give me the freedom to challenge them, to doubt, to search, and to question. The environment is ideal for this: small classes; professors who care and take the time to guide me to deeper understandings; Christian perspectives in biology, chemistry, English, and math; and classmates who are searching too. This is why I'm studying pre-medicine at this College.

12:00 P.M. I've gotten through two classes and a seminar, and I'm looking forward to the upcoming drama club meeting. We spend most of our time in smaller groups, putting together everything from children's plays to liturgical readings, but once in a while we meet to touch base and throw out ideas. Today we're discussing whether or not we should attempt a major production. The discussion is lively, interest high. We might pull it off!

1:00 P.M. The meeting is over, and I have a couple of hours free before my next class. Several students have a volleyball game going in the gym. I'm tempted, but I have a calculus assignment looming over my head, so I reluctantly go to the library to wrestle with it. I encounter a fellow pre-med student there, we sit down together, and between us get most of the work done. It's good to have the help and encouragement of friends.

4:00 P.M. The last class of the day is over, and I pack up my knapsack and pedal to the hospital for an hour or two of volunteer work. There's plenty of opportunity for volunteering in a variety of places, but hospital work is where my particular interests lie. There's a real satisfaction in being able to do something for someone, even if it is only to run an errand for a tired nurse or listen to a lonely patient. Working here also helps me see how my studies relate to the practical world.

6:00 P.M. My faithful bicycle bears me home to the eagerly anticipated supper that will be ready when I get there. This is one of the distinct advantages of boarding!

7:00 P.M. It's time to hit the books. I work steadily until ten o'clock, at which time my mental processes totally cease to function and I know it's time to quit. Sometimes it's exhausting, difficult or just plain frustrating, but it's always worth it. I'm glad I'm here.

Education

by Dr. R. W. Bruinsma,
Assistant Professor of Education

Dr. Robert Bruinsma (l.) and President Dr. Sidney DeWaal

Each generation faces the awesome task of helping a new generation fulfil its calling in society. Education is an aspect of nurture that involves knowing facts and events, understanding relationships among them to make life more meaningful, and growing toward greater maturity in a life that responds to God's call. Education courses are designed to enable future teachers to develop the necessary knowledge, understanding, and personal growth that will qualify them for their task.

So reads the introductory statement to the course listings in Education in The King's College 1982/83 Calendar. What is King's doing to honour these stated intentions?

At present The King's College offers a program to prospective teachers that will allow them to complete two years of their requirements towards a four-year B.Ed. degree. A Teacher Education Advisory Committee comprised of respected Christian educators from Alberta and B.C. has been established to advise King's in the future development of its Education program. A number of planning papers have been drafted and discussed so that a basis for moving into the third and fourth years of a degree program exists. The specific discipline content of King's Education program will have three foci:

1. An analysis of past and present traditions in educational theory and practice and the fostering of an articulate and defensible Christian concept of Education;
2. A sound training in pedagogy;
3. Extensive opportunity for guided practice.

Implementation of the third and fourth years depends on developments pertaining to accreditation matters now before the Alberta government, student enrolment, and financial considerations.

Recent consultation with Dordt and Calvin Colleges has indicated that it may well be possible for the two institutions to develop collaborative Education programs with King's. More precise information about this possibility should be available in the Spring of 1983.

The present specialization in Education at The King's College is structured as follows:

1. Length: 20 term courses
2. Schedule

Year 1 — Core — English 200 and 201 or English 224 and 285, Philosophy 210 and 215, I.S. 250 and Theology 300
Educational Foundations 200: History of Western Education
Educational Foundations 201: Intro to Canadian Education
Education Psychology 263: Intro to Child Development
2 term courses in areas of specialization

Year 2 — Core — History 300 and 301, I.S. 350 and Theology 310
Educational Practicum 251: Study of Classroom Behaviour
5 term courses in area of specialization

Science

by Dr. P. G. Mahaffy,
Assistant Professor of Chemistry

Dr. Bruinsma, Dr. Mahaffy, Dr. Hales

Returning students walking past the biology and chemistry labs this year have been surprised at the number of students sitting around lab benches doing everything from growing fruit flies and isolating DNA in biology to exploding hydrogen balloons and analyzing compounds with spectrophotometers in chemistry.

The addition of chemistry last year made it possible for us to offer a variety of one- and two-year transfer programs in the sciences and pre-professional areas such as medicine, dentistry, veterinary sciences, forestry, and occupational therapy. We have been very pleased at the response to these programs. We are now able to offer most of the courses in these programs at King's. Faculty advisors have worked very closely with students to ensure that the courses each student takes will be those most suitable for the areas of interest and future plans that student has.

A strong program in the sciences is emerging at King's. In the pre-medical program, for example, students take core courses in a variety of disciplines as well as obtaining a solid background in the sciences. A program such as the pre-medical program, taken in the small, caring, Christian liberal arts setting at King's, enhances interaction among students with a wide range of interests and ensures that each student gets personal help in the important decisions that must be made along the way. Because faculty members get to know each student well, it is also much easier for faculty to write meaningful, personal letters of recommendation to professional schools than if each student were a name on a class list of several hundred.

This past year has also seen progress made toward fully equipping the biology and chemistry labs for a variety of courses. Although our motto this year has been "More With Less", we have been able to pick up a number of valuable instruments, some lab benches, and lab fixtures from surplus sales at a minimal cost.

In short, we're enthusiastic both about meeting the need of students in the humanities and social sciences to take a laboratory science course and also working with students who want to continue on in the sciences or an area related to the sciences.

The King's College Choir rehearsing in Central Baptist Church

Notes from The King's College Choir

by Nora J. Moedt

Wandering past Room 305 on a Thursday afternoon one might hear a number of curious sounds filling the halls: loud and vocal ya ya ya's; soft and light la la la's. If one lingers long enough music and song will soon fill the halls. What you are experiencing are the sounds of The King's College Choir.

The choir is now beginning its fourth year. This will be the second year under the direction of Mr. Abe Penner. Mr. Penner has brought with him many years of experience with choral groups. His knowledge and enthusiasm make participation in choir much more than a learning experience.

In the past three years the choir has not only grown in size but also in quality. Some students are returning with one or two years of choir experience behind them. This year we are also privileged to have among us a number of voice students. Then there are those who are just beginning to experiment with their voices: Mr. Penner's words echo in my mind: "Okay and now sing it like men" as the tenors struggle to give the high notes the rich quality that "separates the men from the boys".

Good voices, however, are not necessarily essential to a good choir. The energy and enthusiasm of the students and the director are what keep the choir singing. The choir is made up of students who enjoy singing and who are willing to commit three hours a week to practice time. This commitment also involves participating in a number of performances, a total of nineteen last year. The willingness of choir members to participate in these performances shows not only enthusiasm but also dedication.

But what is The King's College Choir besides a group of dedicated students who love to sing? We, as choir members, see ourselves as a "ministering body" not only acting as representatives of The King's College but also bringing the Lord's message in song. Mr. Penner's words come to mind again: "Okay, now give it some soul." Too often the choir gets caught up in trying to perfect the notes and memorize the words of the song without really grasping the meaning of the musical piece. It is only when we sing from the heart, giving full expression to the song, that we give the song "soul".

Father we lift our thanks to Thee,
Earth in all its beauty,
Sound of voice and music,
This is our thanks to Thee,
This our our thanks to Thee.

(words by Hal Hopson)

Chapels, Assemblies, and Forums

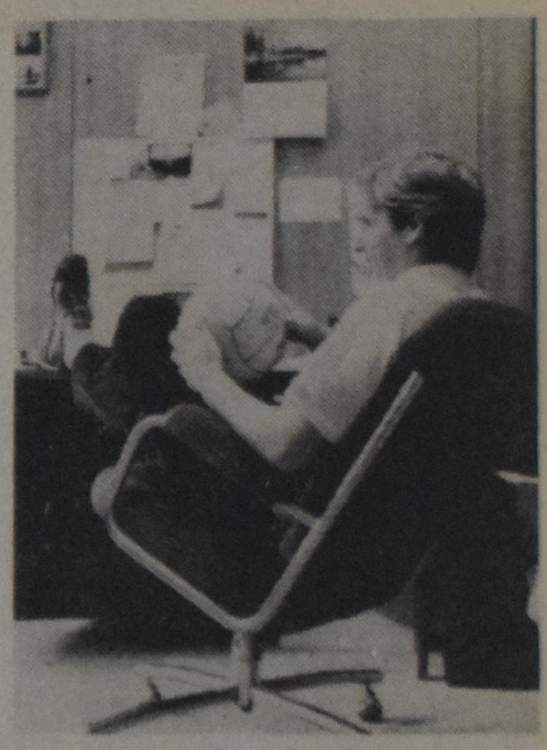
by Mr. L. S. Liddell,
Associate Director of Student Affairs

The King's College regularly provides time for staff and students to meet for a chapel period, an assembly, and, from time to time, a forum.

Chapel is a time set aside for corporate worship when we seek to offer our praise and thanksgiving to God as well as draw insight and strength from his Word for daily living. The chapel format varies, and includes participation from students, staff, and frequently guest ministers from local churches. So far this year we have appreciated very fine guest speakers and an occasional surprise as was the case when "Saint Sammy" (actor Morris Ertman), unbenownst to the students, made an unusual but eloquent dramatic presentation. One of the chapel highlights this year was the worship experience planned and led by the entire student body during our retreat. Certainly these kinds of experiences help us grow together as a community under God.

Assemblies are opportunities for students to hear the views of and question individuals from other societal institutions, such as government, business, and education. In planning assemblies, every attempt is made to choose a guest who can discuss controversial issues which can also be grappled with in the classroom situation. This is particularly effective for the introductory Interdisciplinary Studies course which, among other things, seeks to encourage students to thoughtfully deal with the difficult issue of what it means to be a Christian in our world today. This fall some of our assemblies included guest lectures by Dr. Eyford, member of the national assembly for the Bahai faith; representatives of the Volunteer Action Centre; Mr. J. Hattersly, lawyer, politician, and Anglican minister; and Dr. C. Seerveld of the Institute for Christian Studies.

Forums have recently been implemented as further opportunities to utilize guest speakers at the College; to discuss in an informal way issues that are important to the students; and to give students an occasion to present their art, poetry, and musical offerings to the College commuity. Though forums can be scheduled as a noon-hour event, they are scheduled only as the need or desire arises.



Mr. Landor Liddell

Reflections of a Former King's Student

Joyce Ten Hove, a native of Lacombe, Alberta, attended The King's College from September 1979 to April 1982. She is presently working at Belmont Correctional Centre as a Correction Officer. She also volunteers as a probation officer. Joyce reflects . . .

. . . on how her education at King's has influenced her in her work: "My education at The King's College has been very rewarding for me. It enriched my spiritual life and helped me grow as a person. Having grown up in a rural community I was relatively sheltered from many of the realities in this world. Education to me is more than just reading books, attending lectures, or writing exams. By attending The King's College, I daily saw around me that many people do not come from a secure family background. Many people come from broken homes, live in poverty, or live on the street. This helps me understand the people I come in contact with at my job. Many people (although definitely not all) are in jail partly as a result of their circumstances.

"My studies at King's gave me direction. I had known little about corrections before I came to The King's College. Then I did a couple of papers on crime and punishment, and while doing the research I became quite interested in the subject. So I began doing volunteer work in that field. First I was involved in a visiting program at Bowden Institution. The next year I did more research in the area of corrections and became a volunteer probation officer. Then I got a summer job as a guard. It has been a tremendous growing experience. The things I've learned both at The King's College and at my job will be invaluable as I continue my education."

. . . on why she choose to attend King's: "I chose to attend King's because it is a Canadian Christian college and because of the excitement of beginning a new college. I will always look back fondly on my years at King's. Since King's is a small college, one makes friends quickly. Whether I was excited or frustrated, I could always find someone to listen or talk to."

. . . on her future: "Although I am taking a year off to travel, I am looking forward to going to the University of Calgary to complete my Bachelor of Social Work degree. Then I would like to spend some time working in the corrections field. I enjoy working with people and helping them, and there is a great need for Christian workers in the corrections field."

Meditation

With Psalm 30 you can go to a wedding and a funeral

Calvin Seerveld

I read the psalm from David's works numbered 30, a song which came to be used when the believing Jews held the regular reconsecration service of God's house (cf John 10:22 regarding 1 Maccabees 4:36-59 and 2 Maccabees 10:1-9) and would be very appropriate for commemorating Christ's ascension into heaven after his death, burial, and resurrection. But psalm 30 is good for all seasons.

This is the Word of God:

I should like to cheer you, LORD,
because you pulled me up;
you didn't let those enemies of mine have the last laugh.
LORD my God, I called to you for help
and you came through for me with healing!
You lifted me up, LORD, virtually out of the grave.
You brought me back to life instead of ending up like the others
in a hole in the ground!

O you good folk of God, sing out and play music to the LORD!
Celebrate his holiness liturgically
because
if sudden ill wrinkles from his anger,
our having life and being alive issues from his favouring (us)
with blessing.
If one goes to bed with tears when it's evening,
there will be broken sounds of joy when it's morning.

When I had it easy, I said to myself, I did,
"You won't ever find me going under."
–LORD,
if you are pleased with me, you make my tilting standing place
rock solid
if you hide your face (in shame of me), then my life is up for grabs.

It's to you! LORD, I am crying out!
to my Lord, whom I beseech for compassion.
What's in it for you – my life-blood?
if I slide down into the hole dug for the dead?
Can dust give you praise?
Can dust make your covenanting faithfulness known abroad!?
Please listen to me, LORD! Be merciful to me.
LORD, be the one to whom I can run for help –

Ya! You have flipped my mourning for me into dancing!
You have undone my sackcloth and clothed me with happy-making
dress
so that my innards can sing you praise and make music and never
be quiet!
LORD my God, I will doxologs you for ever and ever and ever!

The Old Testament psalms primed for thanksgiving worship and the New Testament prayers to our Father in heaven have cosmic range. All creatures praise our God and King. All nations with their leaders and races of people are invited to join the throng of children who give priority to praise of the LORD. And the LORD God revealed in Jesus Christ hears the wide-ranging pleas we make for the bread we need daily, the forgiveness we need hourly, and the deliverance from all kinds of evil that trouble God's people off and on, it seems, life-long.

What is so captivating about the psalms is that they let us people be genuinely human before the face of God. Our shame is out in the open. Our joy spills over bodily. There's no cover-up. No guilty consciences making pious faces at God. In the psalms you confess sin, accept forgiveness and the start toward healing, and recite before the congregation what the LORD has done for you, and say, "Let's sing PRAISE GOD FROM WHOM ALL BLESSINGS FLOW! LORD, do not stop the work you started!" (cf Psalm 138:7-8, I Corinthians 15:54-58).

And many psalms, like number 30, compress the most variable moods you can imagine -- from despair to exaltation -- almost into one breath. That way the psalms catch the pulse of our life ... and death.

You can have a wedding and go to a funeral in the same week. You can watch your grandchildren frolic on the lawn and see bombing destroy Beirut people on TV, at the same time. A stranger at your right hand can be converted into a child of God, while a friend on your left has an emotional breakdown.

That's life, says psalm 30, life lived historically before the face of the covenanting LORD who alone makes secure, and who always comes through for those who plead and argue with him in faith, love, and hope:

"Don't let me go under, LORD, even if I deserve it! If I'm gone, my praise of you will be missing --" (30:9-10, cf Psalm 6, Isaiah 38:10-20).

That's a heartbeat of the psalms which can give our church song and liturgy grit and laughter. Because such argued testimony de profundis is couched in the certainty that for those who belong to the LORD, who trust God as the LORD of our lamentable mourning as well as the giver of dancing, the final Word for the faithful will be not crutches and tears, but dancing, rejoicing always, hallelujah! (cf Psalm 150, Revelations 5, 19:1-10, 21:1-22:5).

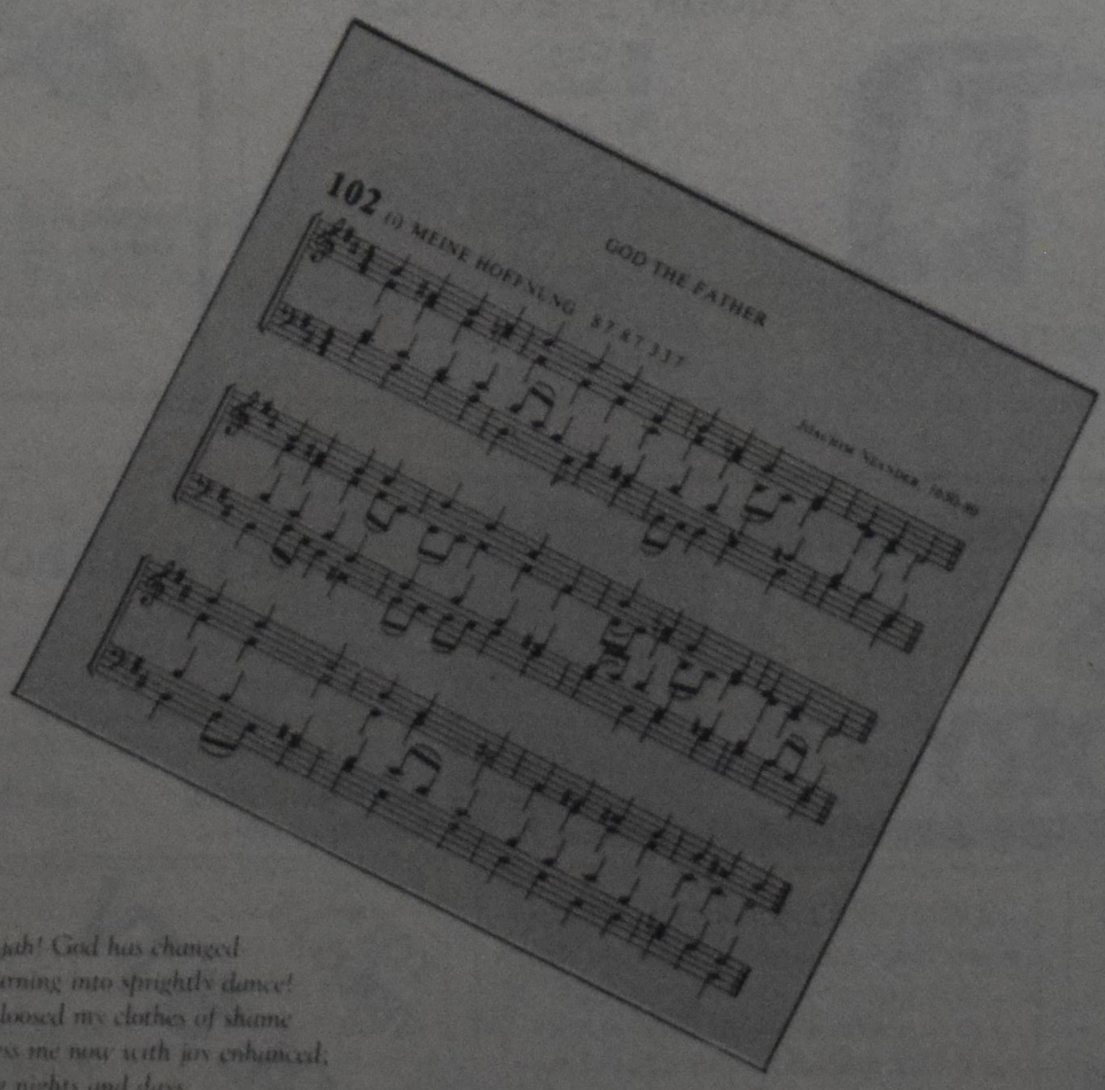
Psalm 30

I will celebrate you, LORD,
because you squelched the enemy.
When I called you, LORD, for help,
you gave me healing faithfully,
lifted me off the ground,
brought back life both safe and sound.

Good folk of the LORD our God,
recite his artful, holy deeds.
Though his anger hurts at times,
his blessing fills our life-long needs.
When your tears fill the night,
God sends hope by morning light.

Once I lived so easily
I said I am secure from fear.
But I learned, LORD, if you blink,
all that I own can disappear.
Only when we please you
will our standing sure come through.

LORD, I cry to you alone;
my Lord, please hear my hurt request:
if I perish, where's the praise?
Dust cannot tell your faithfulness.
Hear me! LORD, gently hear;
help me hope, and hold me near.



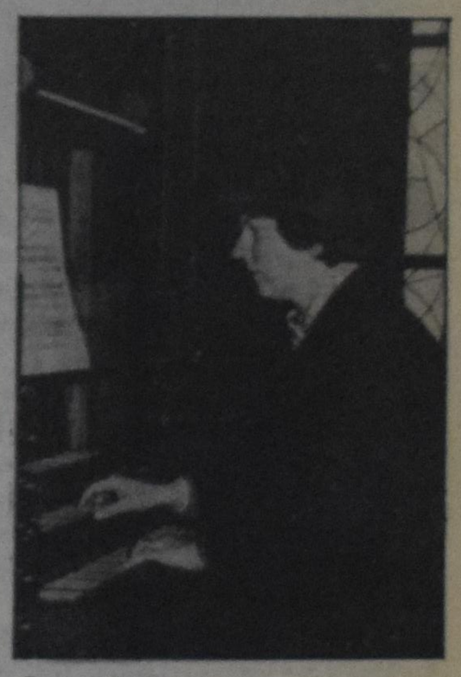
Hallelujah! God has changed
my mourning into sprightly dance!
You unloosed my clothes of shame
and dress me now with joy enhanced;
so I sing nights and days
never stopping, LORD, my praise!

Calvin Seerveld, June 1982

Trinity College education in recital

Palos Heights, IL - On Sunday, February 13, Trinity Christian College will present an organ recital given by Dr. Joan Ringerwole. Dr. Ringerwole is currently associate professor of music at Dordt College, Sioux Center, IA. The recital will begin at 8:00 p.m. at Calvin Chr. Ref. Church, 101st and Central Ave., Oak Lawn, IL.

Dr. Ringerwole, a native of



Dr. Joan Ringerwole

Hudsonville, MI, began her music studies at age thirteen. She is a graduate of Calvin College, Grand Rapids, MI. She holds a Master of Music degree from the Eastman School of Music in Rochester, NY, and has earned a D.M.A. degree from the University of Iowa. She has taught organ at Grinnell College and the University of Iowa and has travelled extensively as a concert artist. She has recently returned from Europe where she lead a study tour of organs throughout Holland and Europe.

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They shaped our lives

#19

End of the Journey - 3

Not all who travelled to Canada came by way of Quebec City, Halifax or a Canadian airport. New York harbour processed a number of families who would then travel by train or bus to a Canadian port of entry.

Jack Koekoek, one of thousands of single young men who left The Netherlands in the early fifties, landed at Hoboken, New Jersey. His destination was Brandon, Manitoba, half a continent away. The best way for him to get there was by Greyhound bus.

At the bus terminal in New York City, Jack paid his fare for the long trip. It hadn't been a very good day for him. He had waited until all other passengers on his ship had claimed their baggage, and still he hadn't seen his big suitcase. Finally ship officials confirmed that Jack's luggage was left behind on the pier in Antwerp for some mysterious reason. They promised it would be sent to its final destination.

When the bus left New York, Jack settled back to enjoy the ride that would take him by way of Chicago or Manitoba. But at the Cleveland bus station he was robbed of all the cash he had on him. The trip from Cleveland to Brandon turned out to be a *lean* one; you can't buy food when you have no money.

* * *

For those who had relatives or friends in Canada the end of the journey brought familiar faces and warm reunions. Joh Kaldewey knew his train trip would be over in Prescott, Ontario. Told that Prescott was the next station, he moved his suitcases to the platform near the exit, eager to get his family off the train. At 1:30 in the morning they arrived and Theun, a relative, was waiting for them. Theun's boss had offered to drive the new arrivals in his big car. So he, too, was at the station. The car made quite an impression on the Kaldeweys. It was big enough to transport their entire family, including their suitcases.

Although the letter Joh wrote on October 28, 1951 described the distance from Prescott to Dunnville (their final destination) as 25 km it was actually much farther. No doubt the conversation in the car made the trip seem shorter. Maybe the Canadian stranger was anxious to get home. In the wee hours of the morning Theun's wife Rie was waiting for them with a pan of homemade soup.

For days they updated each other about their families, and events in The Netherlands and Canada. Many of the things they talked about would never be mentioned in letters. Immigrant letters were often factual. In conversation they could air feelings, hopes and anxieties.

* * *

The Knegt family, sponsored by a nurseryman in Fenwick who may have employed as many as fifty Dutch immigrant families, got off the train in Beamsville, Ontario. A brother and nephew were waiting for them with their 1947 Buick, the kind of car only cabinet ministers rode back in The Netherlands. It was a hot July evening and everyone coming off the train was thirsty.

The choice of soft drinks at a local store was incredible. Not quite trusting the bright coloured lemon-lime the newcomers opted for grape. At 7 cents a bottle it beat train prices by a mile. Then it was off for Fenwick, soup and sandwiches with relatives not seen for three years, followed by a midnight walk to a partly furnished house.

Even though it was late it was still warm outside, a strange sensation. Stranger still was the unfamiliar sound of thousands of crickets. They couldn't find a Dutch name for these night critters, so "crickets" became a new word in the limited English vocabulary of this new family. The word was repeated with delight, "crickets, crickets ... crickets!"

It would sometimes take as long as two months for the immigrant's furniture and household goods to arrive from the old country. Here are John Baker, Clara Meyer with little Bob Baker and Wayne Baker on top of their family's crate near Woodbridge, Ontario.

(Courtesy Robt. Baker, Clinton)

* * *

Most travellers were relieved to get to their destination after spending nine days on the high seas and as many as six days on a train. They were more than ready to get on with their adventure in Canada, a country that several immigration ads in The Netherlands had promised would soon become their second fatherland.

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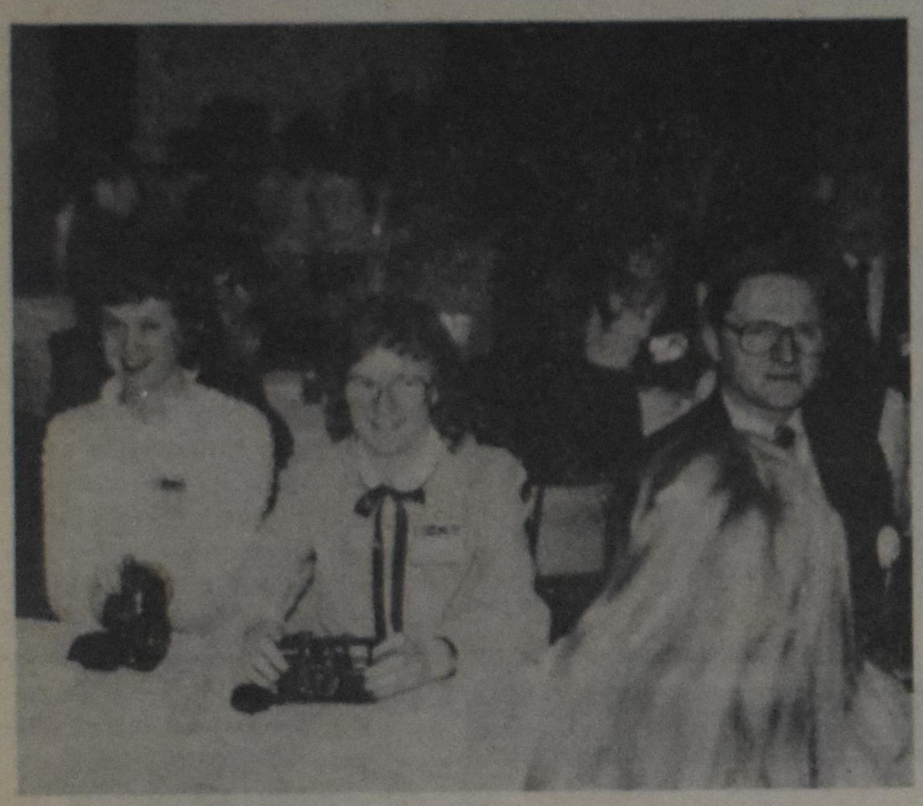
Community Report

Spares and pairs meet over New Year's



Some of the 250 conferees

Monica VandenBrink

Two hundred and fifty young adults and young married couples ("spares and pairs") from all over North America began 1983 in a unique way by attending the first ever Young Adult Conference in Calgary, Alberta. The conference, sponsored by the Young Calvinist Federation, was designed to serve the growing twenty to thirty age group. I doubt that anyone who attended this conference would question its validity or hesitate to attend again next year, if indeed it does become an annual event.

The conference's theme, "Signs of His Goodness," was evident throughout the four days of inspiration, workshops, singing and recreation. It was indeed a celebration of God's goodness in the lives of his children.

Gene Thomas, of Inter-Varsity, Boulder, Colorado, was the keynote speaker for the weekend. Through his civilized humour and numerous illustrations, he demonstrated how we can honestly *use* our God-given talents to let the Lordship of Jesus Christ become evident in specific areas of our lives. He stressed the need for *all* Christians to unite, to reach out, and shake ourselves hard, so we really do become the salt of the earth.

Another highlight of the conference was the music. Our spirited leader, Bernie Smith, who served as the M.C. for the entire conference, brought out musical talent we thought we never had. "Heeere's Bernie!" also organized an impromptu choir which aided us in worship, both on Sunday morning, and at the mass worship service with the entire Calgary Christian Reformed community on Sunday evening.

Salmond and Mulder, a pair of very talented musicians from the Vancouver area, participated in the conference on a number of occasions, sharing songs at the mass meetings, leading a workshop on creativity, and performing a concert as part of the New Year's eve activities.

New Year's eve consisted of a banquet meal, followed by entertainment. The Fishnet Players, a local group, presented a series of sketches and songs; Salmond and Mulder carried us into the new year with their quick-witted, lively, yet simple and pointed style. The evening was concluded with a brief service of singing, praise and prayer. All in all a very uplifting celebration, one that left us enthused, even in the morning (a good "hangover").

The workshops, a series of one-hour afternoon sessions, dealt with such topics as Christian Community, Knowing the Bible, Liturgical dance/drama, Creativity, Christian Perspectives on Sexuality, and many more. There was something for everyone. Although in general the workshops were quite interesting and informative, in most cases they could have been somewhat longer, allowing more interaction between speakers and audience.

Other activities at the conference included an evening of skiing at Paskapoo, on the outskirts of Calgary, and a communion service late Sunday evening to conclude the weekend's events.

Although attendance was not as high as originally anticipated, those who did come enjoyed four days of inspiration and celebration. As Richard Riemersma, representative of The King's College commented: "I found the conference very meaningful, and it definitely left me with a stronger spiritual direction." Certainly the word will be spread that this was a beautiful way to start a new year, a way becoming of God's people.

Monica Vanden Brink, with her husband Ron attended the "Signs of His Goodness" conference.

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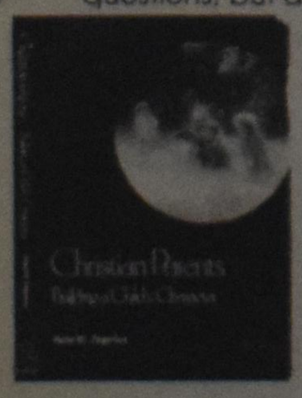

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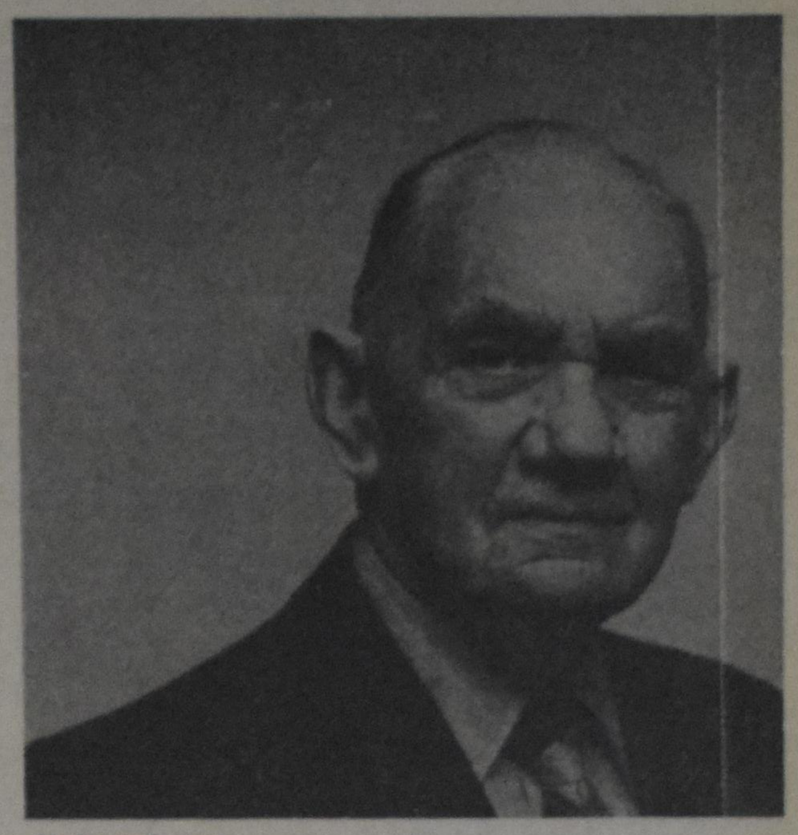

Mr. Teunis Schinkel

In Memoriam for my friend and brother Mr. Teunis Schinkel

Many times Mr. Schinkel's writings were taken up in *Calvinist Contact* some years ago. I remember as well that we together talked about his idea to have a regular column in C.C., just at the time the women societies had at regular intervals something in C.C. He wrote about it to the editor of that time Mr. D. Farenhorst, and "Mannenpraat" was born. At that time we took more or less turns in writing for "Mannenpraat." It found many readers, and it gave Mr. Schinkel much pleasure, and to be honest, me too.

Later on "Mannenpraat" did not appear any more because there was less Dutch in C.C. But Mr. Schinkel kept on writing. What was the reason behind his writing? He liked so much to be heard? No! not in the first place. But what he wrote about was according to him important enough to share with many other people. That was his desire - to share his faith in the principles of the gospel, to make also other people aware of the dangerous times in which we are living. He was, or at least tried to be, a watchman in the way Ezekiel 33 is talking about that, and wanted to warn about the great dangers which he saw. I have known him as long as they are in Canada, around 30 years, and that, I think, was the goal of Mr. Schinkel's life in all those years.

He did that wherever he saw a possibility. In men's society first, in C.C., in "De Wachter," in much personal correspondence, in old age groups, wherever there was an opportunity. He was my partner for many years in consistory work, in family visiting, work in all kinds of Church activities. He was present, and gave of his many talents freely.

And now that mouth is forever still here on earth, and all our good talks we had I can now try to rethink and call them back in my memory. His pen is forever idle now. I lost a very good friend in Mr. Schinkel. And not only I but many more. I know that I speak for them all.

He became 82 years old but was mentally still very good, and his spirit was always working. He read much, and we could have such good talks about what we both read. He would have loved to go on further, he loved life. And the last time we were together, when he was sick, we talked about that. But he had no fear for death because he knew that only through death could he enter into the new life that Jesus Christ had prepared for him also.

He was a true believer, and that made him the one he was. He knew that he was saved by grace and not of himself. He knew still that he needed a saviour, but he knew also that nothing in all the world could separate him from the love of God which is in Jesus Christ our Lord.

On January 12 together with his great family - his wife, children and grandchildren - we brought him to his last resting place, where he will be as a seed put in the earth until the day of the resurrection. And then also his body will be raised imperishable.

Many friends from Chatham, from Essex and from Sarnia came, to see for the last time a glimpse of what Mr. Schinkel always was for them all: a fatherly friend. And together we asked Jesus in our singing "to keep us near His cross" and we also sang of "our Redeemer and His wondrous love to me." At the graveside we all could sing "Praise God from whom all blessings flow."

Indeed also the blessings through the life and the living of Mr. Teunis Schinkel came from God. To Him be the glory.

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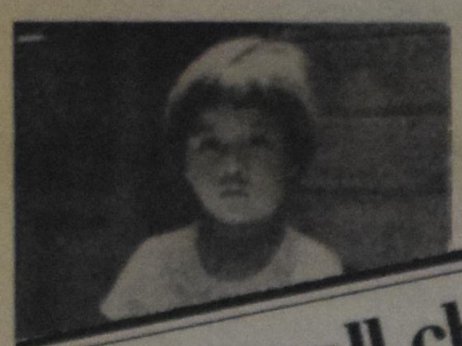

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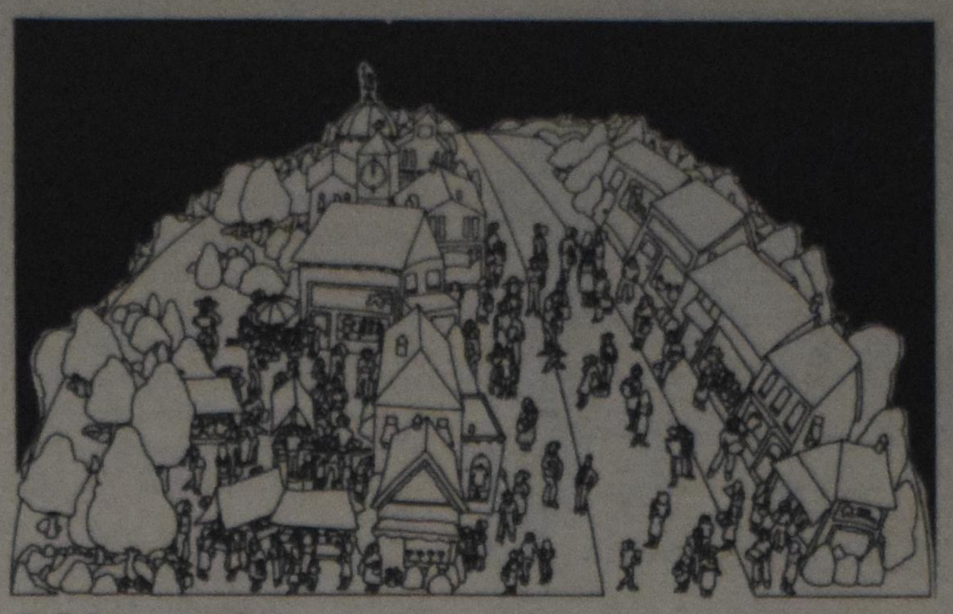
Erosion control sprouts in Haiti



Lifestyle Wilma Binnema-Vander Schaaf

CENTRAL PLATEAU, Haiti (CRWRC) - Nick Geleynse earned a B.S. in crop science from the University of Guelph, spent four summers on a farm, and worked for a large seed company before becoming a CRWRC agriculturalist in Haiti. None of these experiences quite prepared him to deal with Haiti's number one agricultural problem - erosion.

According to older people in Haiti, the country used to have topsoil eight feet deep in some places. Now farmers cultivate pockets of dirt between rocks. Erosion results from destructive farming methods, deforestation, and torrential rains. Stopping erosion is a huge task requiring hard work, cash outlay, and community cooperation - without the reward of immediate results.

Nevertheless, Geleynse reports growing interest in erosion control in the Jan Brile area. "The area has predominantly sandy soil and is scarred by large ravines, some thirty meters deep and fifty meters wide." Ravines result from "torrential rains (last week four inches in an hour) and no erosion control techniques."

At the request of their agriculture monitor, the Jan Brile farmers' class agreed to help a class member protect her garden. The widow's garden borders a footpath. "After a rain," Geleynse explains, "water rushes down the path from both sides, finds the lowest point, and cuts across her garden."

The widow had already been using erosion control methods learned in class. "She's proud of what she's done and rightly so. Her gently sloping land is sectioned off by rows of corn and grain sorghum stalks lying flat to make ramps."

Only seven class members - "a very poor turnout" - came to help the widow. They dug three deep canals across the ravine, perpendicular to the water flow. They planted branches from a resprouting tree into these "dig protections," expecting "a living barrier after four or five weeks." Interspersed between the dig protections, they made four sorghum stalk ramps and three lines of racket, the local cactus.

"Within the week we had a two inch rain. Only two dig protections were left undamaged. The reaction of the class? 'We'll have to go back and do it better!' For once discouragement does not win out."

Almost the whole class came for the next scheduled work day. "Realizing our mistake, we made a dig protection right along the footpath and another five meters down. In between we made three ramps, planted with seeds of the fast-growing leguminous Leucaena tree.

"Everything is still in place, even after some very big rains. All the digs have sprouted into green living barriers. Something else has "sprouted" - requests from other class members for help stopping erosion on their land. Hopefully it is the start of more cooperation and trust among the class."

Nick, Fanny, and Jessica Geleynse are members of Drayton CRC, Ontario.

Sexploitation

Rumblings of "censorship," "freedom of choice" and "what is pornography?" have accompanied the onset of First Choice Pay T.V. Erotic films on television could come now by way of "first choice" and pose as another example of the increasing accessibility to pornographic material.

Is now too late to protest? What is the role of the state in all this anyway? Are we really participating in censorship by legislating the stuff off the air?

The media is most concerned. If the government threatens to intervene, where will it and where will it not do so?

A few points to consider:

Censorship relates to the *imposition* of moral values by some authority on those who may or may not hold to those values. The flip side of censorship, as I see it, is, in reality, the imposition of moral decay, and the portrayal of human degradation on all those who drive by billboards, watch T.V. read magazines and ads. I feel sexploitation is so prevalent (we haggle about definitions of various forms of it) that we are simply bombarded by it whether we want to be or not.

The argument that the government has no business in the bedrooms of the nation has no validity anymore (if it ever did). Exploitation of sexuality, obscenity and sexual violence is in the livingroom and on the streets (rape). Pornography and the portrayal of sexual acts in the context of violence and the victimized role of women as well as other sex role stereotyping does influence our image of woman and man. (This has been carefully documented: see the NFB film "Not a Love Story"). Consequently it influences male-female relationships, our view of sexuality and sexual relating. Subtle displays of sex models on billboard and ads do the same thing.

There must be some appeal to normativity. There has to be a responsibility on the part of government to safeguard the dignity of humanity and of woman and man created in the image of God. Whether society believes that or not, we need to ask who will take responsibility to prevent the degradation of humanity particularly as persons relating on an intimate level. Who will take up the cause of justice and protect the potential victim. The victim is: the woman when she is raped or portrayed as a sex object (a body without a soul), and it is the man seen as the aggressor and portrayed as an animal lacking in sensibilities and tenderness.

The "holy" indignation of journalists with respect to censorship is not consistent in the light of a different type of imposition. Whose choices are being limited? I hardly think it is the choice of those who wish to see pornographic and erotic material. The choices for those who do not wish to be exposed to it are more limited all the time.

Perhaps at this point in time the "freedom of choice" crusade might be taken up by us. I'd like to choose to raise my children in an environment of healthy sex roles. And that isn't easy.

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Dutch

De wijkzuster op bezoek

by Oude Sien
op haar honderdste verjaardag

Ach ja zuster,
de tijd vliegt voorbij
voor jou en ook voor mij.
Ik weet eigenlijk niet,
of vergeet
vaak hoe ik mijn tijd
en mijn leven heb besteed.
Toch weet 'k nog goed
hoe ik zwaar van voet
omdat het nu eenmaal moest
naar het huis werd gebracht
dat grote mooie huis aan de gracht.

Ik was nog maar amper tien
dat 'k er ging om te dien.
'K weet ook nog hoe 'k s'avonds griende
en hoe bitter weinig ik verdiende.
En die eenzaamheid van die eerste nacht
in dat kleine hokje onder het dak
op een bed van een strooien zak.
Het was er altijd zo kil en koud,
het ijzeren bed was eng en oud.

Naast mijn bed stond een klein kastje
voor m'n simple noden,
een ditje en 'n datje.
Wat kleine portretjes,
m'n vader en moeder,
m'n zusters en broeder, echt keurig netjes.
M'n broer pronkte met zijn meisje,
mijn zusters met hun dappere gijsjes,
hun leven was al in kruiken en kannen
Ze waren wat groots op hun flinke mannen.
Ja, ik had toen ook al van die mooie dromen
die zijn jammer genoeg nooit uitgekomen.

Ik diende mijn mevrouw zovele jaren,
in dat mooie huis
waar wij toch nimmer vrienden waren.
Ze was zo rijk, en ik zo arm
mijn eten was goed, en ik kleede me warm,
maar toch ...
Het huis was zo rijk aan kant en koper
gebloemde tapijten, en op de trap een loper
de trappen hadden wel honderd treden
die ik rende zonder tellen
van boven naar beneden
als ik ze hoorde bellen.
Alleen die laatste hoge trap
naar het kleine hokje onder de kap
die was verveloos en kaal
en mijn gordijnen kleurloos en vaal
maar och ... wat was ik er nou ...
zei dan mevrouw.

En toch, wat gingen de dagen snel,
ach ja, je kent dat wel;
er was altijd zoveel te doen.
Des avonds barste m'n voet haast uit m'n schoen,
ik viel dan stomweg in slaap, zonder dromen
onder kale dekens zonder zomen,
met daarop een oude jas van beneden,
zo'n jas van iemand die nooit armoe had geleden.
De weelde in dat huis was onvoorstelbaar
maar daarom kwam ik dan ook nooit klaar.

Je vraagt wat ik deed met mijn loon? Sparen?
Ach kind er was zo weining te bewaren.
Honderd gulden per jaar en een jurk of 'n jas
en voor Sinterklaas een muts en een das,
een paar kousen of handschoenen voor m'n jaardag
en eens per maand een halve vrije dag.
Nee, vacantie heb ik nooit gekend
ik was niet bepaald verwend.
Zo was mijn leven, ik was tante Moe
voor mijn neven en nichten,
Ik keek in heel mijn leven
Alleen maar toe ...

Nu ben ik oud, al zo lang
en zo alleen,
en slecht ter been,
Mijn botten zijn broos en teer,
m'n gewrichten gezwollen en altijd zeer,
Maar 't hindert niet, doe langzaam aan
ik heb geen haast, geen vrouw of man
die me nu nog bedisselen kan.
Maar toch, 'k denk wel's aan die tijd
toen ze nog riepen: "Waar is de meid?"
Ja, later noemden ze me lief: "Onze Sien."

Het komt me voor 'k heb mijn leven
in dienst van anderen gegeven.
Ik heb mijn leven ongeleefd - geleefd
Niet dat het eigenlijk nu nog geeft.
Maar ik zou zo graag geweten hebben indertijd
dat 'k meer voor hen geweest was dan zomaar: De Meid."

Lini R. Grol,
Fonthill, ON

Studie van landen in en om de Stille Oceaan

(Canadian Scene) - Het Departement van Buitenlandse Zaken heeft voorgesteld om een Asia Pacific Foundation op te richten met het doel een studie te ondernemen aangaande de culturen, religies en economische structuur van Aziatische landen in en rondom de Stille Oceaan.

Dit voorstel wordt genoemd in een studie die gemaakt is op verzoek van het departement. De voorgestelde stichting zou gedeeltelijk door de federale regering betaald dienen te worden, maar zou onafhankelijk van de regering haar werk verrichten, hoewel de regering wel het recht zou hebben om enkele leden van de raad van bestuur te benoemen.

De stichting zou research ondernemen in een gebied dat van groeiende betekenis is voor Canada's economie. Zonder een beter begrip van deze landen, zo wordt in het rapport gezegd, kan Canada onmogelijk profiteren van de snel groeiende economische stabiliteit van deze gebieden.

Hebt u al een abonnement op C.C.?

J. van Harmelen

De Berkering van Augustinus

Als u wat te weten wilt komen over de bekering van Augustinus dan grijpt u naar het boek "Belijdenissen" dat in een prachtige vertaling van 1928 door prof. dr A. Sizoo nog steeds een standaardwerk is. Augustinus' "Confessiones" zijn een streng volgehouden samenspraak met God. Sizoo waarschuwt u echter om wat Augustinus schrijft met een korreltje zout te nemen want hij overdrijft nogal wat. Hij zou nl. zo beestachtig hebben geleefd dat ook de wereld, in elk geval de kerk, er schande van sprak. Ook is zijn bekering niet zo plotseling gekomen als hij schrijft. Een schrijver die hem terdege bestudeerd heeft schrijft: "Augustinus dateert zijn bekering te laat. Hij onderstelde bij zichzelf een plotselinge bekering. Toch geleek ze in niets op die van de moordenaar aan het kruis, op die van Lydia of van de gevangenbewaarder te Filippi. Wanneer zij dan wel moet worden gesteld valt moeilijk uit te maken. Zij dient onder de 'geleidelijke' te worden gerangschikt."

Als u zijn levensgeschiedenis leest dan merkt u wel dat zijn gelovige moeder Monica een diepe indruk op hem heeft gemaakt. Hij wist van haar gebeden en hij dacht veel aan haar vermaningen. Later spreekt hij ook over zijn ouders die hem verwijzen naar de kerk. Daaruit blijkt dat ook zijn eerst heidense vader van gedachte veranderd is, en lid van de kerk is geworden. Al bleef de Bijbel voor Augustinus geruime tijd een gesloten boek, al ergerde hij zich soms aan de schrift, God zond Ambrosius en Augustinus luisterde naar zijn preken, hongerend naar de waarheid.

God baande de weg naar zijn bekering. Augustinus kwam erg onder de indruk van de bekeringsgeschiedenis van Victorinus die hem door Simplicianus verteld werd. Victorinus was een bekende rhetor die tot het Christendom werd bekeerd. Hij legde zijn hoge ambt neer en beleed zijn geloof in de kerk. Ponticianus vertelde Augustinus iets over de bekering van twee jonge hovelingen die na het lezen van het "Leven van Antonius" zich uit de 'wereld' terugtrokken. Augustinus moest hieruit wel de conclusie trekken dat zijn bekering alleen dan 'echt' zou zijn als hij zich terugtrok uit de wereld en daarom ook zijn loopbaan afbrak.

De mededelingen van Simplicianus en Ponticianus maakten zo'n diepe indruk op Augustinus dat hij wist in welke richting zijn leven zich behoorde te ontwikkelen. Hij was eigenlijk al bekeerd voordat hij meende bekeerd te zijn.

Vandaar zijn verhaal: toen hij met zijn boezemvriend Alypius Gods Woord onderzocht buiten in een tuin zocht hij plotseling de eenzaamheid. Hij liep weg en viel voor God neer onder een vijgeboom, huilde erg en riep tot God zoiets als: "Hoe lang nog Here, zult gij eeuwig toornen? Gedenk mijn vorige misdaden niet." Toen hoorde hij ineens uit een huis van de buren een kinderstem zingen: tolle, lege; tolle, lege (- neem, lees; neem, lees!). Hij liep vlug terug naar Alypius, greep het boek met de brieven van Paulus dat op de tafel in de tuin lag, opende het en las : "niet in brasserijen en drinkgelagen, niet in wellust en losbandigheid, niet in twist en nijd! Maar doet de Here Jezus Christus aan en wijd geen zorg aan het vlees, zodat begeerten worden opgewekt" (Romeinen 13:13-14). Dat was voldoende voor hem. Vrede daalde over hem. Twijfel maakte ruimte voor zekerheid. Hij getuigde ervan aan Alypius, die door las: "Aanvaardt de zwakke in het geloof " en zo Romeinen 14:1 zich toeëigende. Samen gingen ze vlug naar Monica, en die was zo blij dat zij direct de Here prees "die machtig is te doen boven denken of bidden."

En dan zegt Augustinus - wat zijn we toch onvolmaakte mensen ook zelfs als we krachtdadig bekeerd worden - "Want gij hadt mij tot u bekeerd, zodat ik niet meer taalde naar een vrouw noch naar enige verwachting dezer wereld."

Was het werkelijk noodzakelijk om het sexuele leven en het ambt van advocaat op non actief te zetten om daarmee te bewijzen dat hij werkelijk bekeerd was?

Het is waar, Augustinus had toen hij achttien jaar was al een zoon bij een meisje met wie hij zo'n veertien jaren samengewoond heeft, zonder met haar getrouwd te zijn. Als hij in Milaan woont en werkt verlooft hij zich met een meisje dat nog twee jaar te jong is om te trouwen. Zijn eerste 'vrouw' zendt hij weg. En omdat hij degene met wie hij verloofd is nog niet kan trouwen, neemt hij een andere vrouw 'zo lang' tot zich. Het zou zo mooi geweest zijn als Augustinus geschreven hadt: Gij, o Here, hebt mij bekeerd zodat ik mijn concubine moest wegzenden, om in alle eer en deugd met mijn werkelijke verloofde te trouwen. En als een bekeerde rhetor (advocaat) ga ik nu mijn ambt vervullen in dienst van Christus.

Augustinus trekt zich met enkele vrienden, zijn moeder en zijn zoon terug op een landgoed, waar hij zich ernstig bezint op zijn verdere leven, en ook voorbereidt voor een doop die op Pasen 387 door Ambrosius aan hem zal bediend worden. Daarna trekt hij met enkele vrienden en zijn moeder naar Afrika. Zijn moeder sterft terwijl ze nog in Italie zijn.

In Afrika aangekomen leeft hij met enkele vrienden op een klein landgoed als kloosterlingen, en de dagen worden gevuld met bidden, vasten en schrijven. Dat hoopte hij toen zijn gehele verdere leven te doen!

Hij was tot bekering gekomen, maar zal later wel degelijk beseft hebben dat de verandering van het hart bestaat in een afsterven van de oude mens en in de opstanding van de nieuwe mens, die niet plaatsvonden in dat ene ogenblik. De Bijbel leert immers niet dat iemand eerst dan bekeerd is wanneer hij niet meer naar een vrouw taalt noch naar enige verwachting dezer wereld, zijn goddelijk beroep opgeeft en een kloosterling wordt. Een christelijk huwelijk en een goddelijk ambt als advocaat zouden duidelijker gesproken hebben van een waarachtige bekering.

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Dutch

Uit Nederland

☐ Nederland is het belangrijkste land ter wereld op het terrein van de internationale kaashandel. In december is een nieuwe mijlpaal bereikt met de verscheping van de 399-miljoenste kilo kaas dit jaar. Het produktschap voor zuivel schat dat sinds januari 1982 voor een waarde van ongeveer twee miljard gulden aan kaas is uitgevoerd. De beste klanten zijn de Bondsrepubliek, België, Algerije, Egypte en de Canarische Eilanden.

☐ Petroland, een dochter van de Franse oliemaatschappij Elf, zal 1 miljard gulden investeren voor de winning van aardgas op de zogeheten Zuidwal in de Waddenzee, 14 kilometer uit de kust van Harlingen. Het wachten is nog op het fiat van de regering. Provinciale Staten van Friesland en de gemeenteraad van Harlingen hebben bij de minister van Economische zaken erop aangedrongen deze toestemming te verlenen. In 1979 besliste de ministerraad echter al eens negatief over gaswinning op de Zuidwal. Petroland ging hiertegen in beroep bij de Raad van State en deze laatste zag geen gronden om niet tot gaswinning over te gaan. Petroland heeft voor de winning een boorplatform en vijftien putten nodig. Verder moet er een gasleiding naar Harlingen komen, waar een gasbehandeling fabriek zal verrijzen. Het ingenieursbureau Oranjewoud heeft uit een onderzoek geconstateerd dat de gaswinning geen nadelige gevolgen heeft voor het milieu. In de aanlegperiode heeft Petroland meer dan duizend arbeidskrachten nodig. De winning zelf zal 100 vaste banen opleveren.

☐ Op Schiphol is in 1982 een record aantal vangsten aan verdovende middelen gedaan. In het afgelopen jaar werd op de luchthaven 74 kilo heroine in beslag genomen tegen 9 kilo het jaar daarvoor. 17 kilo cocaine werd onderschept, ook veel meer dan in 1981 toen 3 kilo van dit stimulerende middel werd gevonden. Ook de onderschepte hoeveelheden marihuana en hasjisj stegen aanmerkelijk: 1765 kilo marihuana en 1261 kilo hasj. Meer verdovende middelen onderschept dus, maar het gebruik van deze spullen is in Nederland niet gestegen. Het sterke vermoeden bestaat dat elkaar beconcurrerende smokkelorganisaties meer risico's nemen en grotere partijen drugs via Schiphol Nederland willen binnenbrengen.

☐ Even in vogelvlucht de aandacht voor Suriname in de diverse bladen: Vrij Nederland ging verleden maand in op de financiers achter Desi Bouterse: "Een staatsgreep, zelfs als die met 16 jachtgeweren en met de hulp van een nederlandse kolonel wordt uitgevoerd moet gefinancierd worden. In het geval Bouterse zorgde een groep zakenlieden van Libanese of van gemengd Chinees-Libanese herkomst daar voor. Ze zijn er ook voor beloond: met bouwopdrachten, met vliegtuigleveranties en met landbouwgronden ..."

In De Tijd vroegen zes pagina's aandacht voor het kankeronderzoek in Nederland: "Een kwart van alle nederlanders sterft aan kanker. Het is een ziekte waar in veel gevallen nog altijd weinig tegen valt te doen, over de gehele lijn overleeft 40%, 60% sterft er aan. Er zit weinig schot in de strijd tegen deze 'killer', al proberen onderzoekers ons brutaalweg steeds weer anders te doen geloven. De cijfers wijzen op het tegendeel: er sterven steeds meer mensen aan kanker ...."

Inuit en Indianen zijn ook kunstenaars

door Arnold Edinborough

(Canadian Scene) — Voor een heleboel mensen begint de Canadese kunst met de schilderijen van Cornelius Krieghoff en begint Canada pas echt iets te betekenen met de Groep van Zeven. We zitten er echter wel goed naast als we denken dat Krieghoff's bekende habitants met zijn vrolijke in de sneeuw spelende habitants en de rode najaarskleuren aan donkergroene meren van de Groep van Zeven Canada's eerste belangrijke bijdragen aan de wereld van de kunst zijn. De duizenden kunst artikelen uit vroegere jaren leveren daar duidelijk het bewijs van. Maar hoe en waar is het dan wel begonnen?

De traditie van de Inuit en van de Indianen vond haar oorsprong honderden jaren geleden toen deze talentvolle Canadezen begonnen met hun uit zeepsteen gehouwen beeldjes van dieren en houten totempalen in B.C. Zij maakten echter al gauw allerlei andere dingen, zoals de volgende gebruiksartikelen: schalen, pijpen, lampen, speren en knotsen. Zij sneden en beschilderden echter ook vreemduitziende maskers van enorm formaat. Van beren, wolven, walvissen en raven maakten zij voorstellingen die hen tot het rijk van de magie verhieven. Met gebruikmaking van deze maskers wisten de medicijnmannen de mensen in hun stam te voeren naar een droomwereld van boze geesten en monstrueuze gedaanten van de dood, een wereld waarin geen sterveling zich waagde zonder priesterlijke leiding. En het was dan de medicijnman die de mensen nodig hadden, of dachten te hebben, om aan deze angstige droomwereld te kunnen ontsnappen.

Kunst en godsdienst zijn altijd dicht aan elkaar verwant geweest. Het is echter een zeldzame verschijning dat in een ontwikkeld land zoals Canada toch nog steeds primitieve kunst beoefend wordt. De totempalen die nu al eeuwen gemaakt worden in de Queen Charlotte Islands (Brits Columbia) zijn nog steeds populair en worden ook nu nog geproduceerd.

De Haida beeldhouwers in B.C. staan vooral bekend om hun werk met argillite - hun plaatselijke en unieke steensoort - en hun producten zijn rijk aan oude symboliek.

Daphne Odjig, Norval Morisseau, Goyce wn Joshim Kakegamic, allen Woodland Indianen in centraal Canada, zijn de bekendste hedendaagse schilders die de rituelen en mystiek van hun voorvaders op voortreffelijke wijze weten uit te beelden. Die mystiek en ritueel worden nog steeds als heilig beschouwd.

Verschillende moderne schilders zijn op wrede wijze vermoord, omdat - zo wordt aangenomen - zij in hun werken stamgeheimen prijs gegeven hebben aan de vijandige blanken cultuur.

Diezelfde blanken hebben echter veel gedaan om bekendheid te geven aan de cultuur van de Inuit en van de Indianen. James Houston en George Swinton, de eerste een artiest en de tweede een autoriteit op het gebied van deze kunst en professor in Canadian Studies aan Carleton University in Ottawa, staan al meer dan dertig jaar op de bres voor de Indiaanse beeldhouwkunst. Als zij dat niet gedaan hadden dan zouden beroemde collecties zoals die in de Winnipeg Art Gallery, in de Art Gallery of Ontario (van de familie Klamer) en van de Toronto Dominion Bank stellig niet behouden gebleven zijn. En zonder Houston's actieve medewerking zouden kunstenaars in Pond Inlet, Cape Dorset en Povungnituk - Kenojuak, Pitseolak, Davidialuk, Tivi Etook en Jessie Oonark - hun sublieme werk nooit hebben kunnen produceren.

Inderdaad, een van de opmerkelijkste facetten van de beeldende kunst in Canada, is het talent en de genie van de Inuit beeldhouwers en schilders - vaak hele families die in een kleine gemeenschap bij elkaar wonen. Zo zien we twee ontwikkelingen: die van de Inuit aan de ene kant en die van de Indianen van de plains, de bossen en de noordwestelijke kunst, aan de andere kant. Hun werk in de beeldhouwkunst, decoratieve kunst, het maken van prints (prenten) en schilderkunst is de enige waarlijk Canadese kunst.

Gevorderde theologische studie in Brazilie

Centraal Weekblad - Gedurende vele jaren gingen predikanten van de Presbyteriaanse Kerk in Brazilie (IPB) naar het buitenland voor gevorderde theologische studie. Dit bleek echter niet tot de gewenste resultaten te leiden en daarom is de IPB nu zelf met een programma voor gevorderde theologische studie begonnen. Het is een uniek programma waaraan deel genomen wordt zowel door leerkrachten uit Brazilie als door geleerden uit het buitenland. Het ligt in de bedoeling dat de te benoemen Braziliaanse docenten gekozen zullen worden uit deze eerste klas van theologen.

Momenteel heeft de IPB twee seminaries, een in Campinas en een in Recife. Deze scholen zijn echter opgezet volgens Noord-Amerikaans model, ook de leerplannen en programma's zijn geimporteerd. Hoewel ze goede predikanten hebben geleverd, zijn ze toch niet in staat om in de behoefte aan een gevorderde opleiding in de uiterst gevarieerde Braziliaanse cultuur te voorzien.

Volgens dr. Boanerges Ribeiro, president van MacKenzie Universiteit (Sao Paulo) en coordinator van het nieuwe programma, stelt de IPB zich ten doel een gevorderd opleiding te hebben waarin men wordt opgeleid binnen het raam van de Braziliaanse cultuur en in de evangelisch gereformeerde traditie.

Voor hulp in de beginfase engageerde dr. Ribeiro de diensten van drie theologen van de Christian Reformed Church in Noord-Amerika (CRCNA): dr. Gerard van Groningen, dr. Fred H. Klooster en dr. Simon Kistemaker.

Volgens dr. Ribeiro werden deze mannen aangezocht vanwege hun academische kwaliteiten en hun gereformeerde benadering. Hij was onder de indruk van hun pogingen, niet alleen om het christelijk geloof geintegreerd naar voren te brengen, maar ook om in te gaan op maatschappelijke problemen en de moderne cultuur.

Drie cursussen, elk een maand lang, voor intensieve studie werden belegd voor een geselecteerde groep van Braziliaanse predikanten. Tijdens iedere cursus wordt er gedoceerd door een geleerde uit Noord-Amerika en een uit Brazilie. De eerste cursus werd gehouden in februari 1982, de tweede in juli 1982 en de derde is geregeld voor februari 1983.

De eerste cursus werd bezocht door 20 predikanten en de tweede door 36. Aan het eind van elke cursus wordt huiswerk opgegeven voor de tussenliggende maanden.

Tijdens de vierde en laatste cursus, in juli 1983, zullen de theologen van de drie cursussen gezamenlijk doceren in een gevarieerd programma waarin de predikanten zich kunnen toeleggen op het vak van hun keuze. De graad van "master of theology" zal uitgereikt worden door MacKenzie Universiteit aan de studenten die alle vier cursussen met vrucht hebben gevolgd en ook een scriptie hebben geschreven. Uit de afgestudeerden zal een aantal gekozen worden voor verdere studie en voor het geven van onderwijs.

De Presbyteriaanse Kerk in Brazilie heeft ongeveer 2000 gemeenten en 700 predikanten.

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THANKS

BREUKELMAN: We like to thank all the people who made our 50th Wedding Anniversary such a beautiful day. Also the cards, letters, presents and donations to the Sugar Diabetes Society, were very much appreciated. Thank you!
The Breukelman's.

VANROOYEN: Many thanks to all our relatives, friends, neighbours, and all who remembered us on our 60th Wedding Anniversary by way of cards, flowers and gifts. It was much appreciated.
Harry and Gertrude VanRooyen, 2 White St., Apt. #206, St. Catharines, ON L2N 1Z2

BIRTHS

BERGSMA: Jan and Corrie Bergsma (nee Strikwerda), (living in Holland), thank the Lord for their precious gift of their firstborn daughter MARLIES ALINA on January 23, 1983; 1st grandchild of Lisa Strikwerda, Orillia, 2nd grandchild of J. and A. Bergsma, Oosterend, Holland, great-grandchild of C. Strikwerda-VanRoukema, Wommels, Holland, great-grandchild of J. and F. Van Essen, Wolvega, Holland.
c/o Cafe Restaurant-Bergsma, Sibadaweg 2, Oosterend (Fr), Holland.

PYPERS: We, Robert and Anna, see the Lord's mighty handiwork and are thankful for his blessing to us in the birth of our daughter, CHRISTINA ANN, a sister for Mark and David, born on January 21, 1983; 8th grandchild for Mr. and Mrs. Peter DeVries of Lacombe, Alta., 11th grandchild for Mrs. Jean Pypers of Kitchener, Ont., and 11th great-grandchild for Mr. and Mrs. Jacob Ter Huizen of Glen Williams, Ont.
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MARRIAGES

WOLTING-ROLPH: Mr. and Mrs. Gus Wolting of Chatham and Mr. and Mrs. Kenneth Rolph of Mitchell, are happy to announce the marriage of their children, ANN HELEN and DENNIS RICHARD. The wedding ceremony will take place, the Lord willing, on Saturday, February 19, 1983, at 7:00 p.m., in the First Chr. Ref. Church of Chatham. Rev. William Dykstra officiating.
Future address: 17 Agincourt Place, London, Ont.

YSSELSTEIN-IZURIETA: Mr. and Mrs. S. Ysselstein, R.R.#4, Woodstock, Ont., are pleased to announce the forthcoming marriage of their daughter, NIENKE to GUSTAVO IZURIETA. The ceremony will take place on Saturday, February 19, 1983, in the Maranatha Chr. Ref. Church of Woodstock. Rev. H. Eshuis officiating.
Future address: Cliffside Park, New Jersey, U.S.A.

ANNIVERSARIES

Ommen, Holland — Thunder Bay Ont.
1958 February 21 1983

"If you don't go with us, don't let us move a step from here" (Exodus 33:15).
With joy and thankfulness, we are pleased to announce the 25th Wedding Anniversary of our dear parents and grandparents,

HILDO and DINY POST
(nee Brink)

May the Lord's blessing be with them for the years to come.
With love from your children and grandchild:
Ann & Donald Kuznak
Susan & Don Sopotiuck; Ashley
Marie
Henry
Geraldine
Rhea
— all of Thunder Bay
Home address: R.R.#5, Thunder Bay, ON P7C 5M9

On February 3, 1983, we celebrated as a family the 35th Wedding Anniversary of our parents and grandparents,

TED and SUSAN RADSMA
(nee Alberda)

We thank God for the years he has blessed you with and pray that he will grant you many more years of growing together and living for him.
Although these wishes are late we still like to send you love and congratulations from your children and grandchildren:
Harmena Radsma — Calgary, Alta.
Joanne & Bernard Van Wieren; Anna-Timothy, Jillian, Sara-Lynn — Calgary, Alta.
Helen & John Koning; Andrea, Tricia — Calgary, Alta.
Jenny Radsma — Sioux Lookout, Ont.
Frances Radsma — Cornwall, Ont.

Zevenhuizen (Z.H.) — Sarnia
1933 — 1983

February 1

With joy and thankfulness to the Lord, we would like to announce the Golden Wedding Anniversary of our parents, grandparents and great-grandparents,

LEENDERT and CORNELIA VAN ROOYEN
(nee Uyl)

We pray that the Lord may continue to bless them and keep them in his care.
Bill & Marg Van Rooyen — Longlac, Ont.
Hanny & Guy Corvers — Richmond, BC
Grandchildren and great-grandchild.
Home address: 973 Murphy Rd., Sarnia, ON N7S 2Y3

1958 March 7 1983

With joy and thankfulness to the Lord, we are happy to celebrate the 25th Wedding Anniversary of our parents,

MARTIN and NELL VANDE GUCHTE
(nee Van Wouwe)

May God bless you and give you many more years of happiness together.
With love and congratulations from your children:
Robert
Michael
David
Simone
Open house: Saturday, March 12, 1983, 2-5 p.m. at home.
Home address: 14002-101 A. Avenue, Edmonton, AB T5N 0L2

OBITUARIES

De Here nam tot zich, na een geduldig gedragen lijden, zijn kind, ons trouw medelid,

HENDRIKA POSTHUMUS

Sterke de Here haar man en kinderen in dit zo grote verlies.
De club, "Tot ons genoegen," St. Catharines, Ont.

OBITUARIES

On January 21, 1983, the Lord took to himself his child, our brother, brother-in-law and uncle,

YTSE BOS

at the age of 67
of Smithville, Ont.
Beloved husband of Sientje Doornbos.
Jacob & Aafke Bos
Tetje Boetje-Bos
— Holland
Anke Bos — Smithville, Ont.
Jan & Jantje Tamming
Elly Boersema-Bos
— Strathroy, Ont.
John & Ida Hoeksema — Watford, Ont.
Al & Aafke Haan
Ralph & Coby Bos
— Strathroy, Ont.
Revelation 21.

De Here nam tot zich Zijn kind, mijn lieve man, onze lieve vader, grootvader en over grootvader,

BOOYEN (Ben) BRUINSMA

Bijna 93 jaar oud, na een heel gelukkig huwelijk van 56 jaar en 9 maanden.
"Wie in de Schuilplaats des Allerhoogsten is gezeten zal vernachten in de schaduw des Almachtigen" (Psalm 91).
February 1, 1983.
Chatham, Ontario.
Fanny Bruinsma (nee Bylsma) — Chatham
Andrew Bruinsma — Chatham
George & Grenda Bruinsma; Douglas, Ben, Margaret & Simon (David, Scott), Virginia, Melinda — Windsor
Marion Bruinsma — Chatham
Jack & Janet Bruinsma; Lydia, Ben & Wendy, Marion — St. Thomas
Begrafenis vrijdag february 4, 1983, 2 p.m. Maple Leaf Cemetery, Chatham, Ont.
Condolatie adres: 650 Queen St., Chatham, ON N7M 2K2

The Senior Club of Jarvis, express their love and sympathy to Mr. A. Dykstra and family with the passing away of their beloved wife, mother and grandmother,

KLASKE DYKSTRA

on January 23, 1983.
May the Lord bless you and comfort you in your sorrow.
Psalm 89.
The "Blessed Age Club," Jarvis, Ont.

Only one life, so live it well,
And keep your candle trimmed and bright
Eternity, not time; will tell
The radius of that candle's light.

On January 9, 1983, the Lord, in his wisdom, called home

HARM KIKKERT

at the age of 70.
Predeceased by his wife Femmigje (Thalen) Kikkert (1980), two sons and one grandchild.
His children:
Hank & Ruolie Kiers(Kikkert) — Woodstock
Henry & Grace Kikkert — British Columbia
Arnold & Sylvia Kikkert — Ingersoll
Dick & Marg Hannenburg(Kikkert) — British Columbia
Hank & Winnie Kikkert — Wingham
Jake & Annie Kikkert — Wingham
Herb & Cathy Kikkert — Simcoe
Ed & Mary Kikkert — Aylmer
Frank Kikkert — British Columbia
Morris & Sandra Kikkert — Aylmer
Also survived by 43 grandchildren.

"THERE IS A LAND OF PURE DELIGHT,
WHERE SAINTS IMMORTAL REIGN;
INFINITE DAY EXCLUDES THE NIGHT,
AND PLEASURES BANISH PAIN."

OBITUARIES

"Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name" (Rev. 3:12,13).
On January 31, 1983, the Lord took unto himself, at the age of 80 years, our beloved husband, father, and grandfather,

CHARLES TIEMSTRA

Loving husband of Sadie Tiemstra, 8728 - 163 St., Edmonton, AB T5R 3N6.
Dear Father to:
Albert & Betty Tiemstra — Barrhead
Clarence & Ann Tiemstra — Neerlandia
Arie & Cecelia Krikke — Edmonton
Dave & Bertha Tiemstra — Edmonton
Fred & Evelyn VanLaare — Florida
Gerald & Susan Prinsen — Edmonton
Ernest & Irene Tiemstra — Spruce Grove
Bert & Lillian Krikke — Edmonton
Edwin & Ali Tiemstra — Edmonton
Henk & Carol Seinen — Smithers, BC
Peter & Corrie Tiemstra — Edmonton
45 grandchildren and 9 great-grandchildren
Although we will miss him, we rejoice in the knowledge that he rests in the Lord.

On January 21, 1983, the Lord suddenly called to glory,

Mrs. JENNIE VAN WEELDEN
(nee Bouma)

at the age of 90 years, having lived a full life, crowned with the Lord's goodnesses.
She will be much missed by us, but the message of Psalm 23:6 is our comfort.
(Pre-deceased by father in 1977).
Her children:
John & Kay
Sylvia & Gerrit Kelderman
Dorothy & Kryn De Ronde
Henry & Grace
James & Adriana — (Grimsby, Ont.)
William & Joanna
Ray & Agnes
Peter & Jeannetta
Ernest & Mary (Woden, Ia)
Anna & Richard Kelderman
Harold & Eileen
Jean Boender (deceased)
Frances & Lester Spoelstra (Redlands, Calif.)
and brother Bert Bouma, sisters Tena Bruxvoort and Jeanette Rooy; 52 grandchildren, 85 great-grandchildren, 6 great-great-grandchildren.
Home address: 202 K. Ave. E., Oskaloosa, Iowa, USA 52577

"And this is the victory that overcomes the world, our faith" (1 John 5:4).
On Friday, January 21, 1983, after a very brief illness, the Lord took home to be with himself, our dear mother, grandmother and great-grandmother,

JARIGJE (JANE) WYMA
(nee VanderVeen)

at the age of 76 years.
Predeceased by her husband, Lubbert Wyma in 1967, grandson Murray, one brother and five sisters.
Survived by one sister, Griet, in The Netherlands and children:
George & Barbara Bysterveld — R.R.#3, Cochrane, Ont.
William & Gay Wyma — 1349 Dawson Rd., Thunder Bay, Ont.
Hieke Wyma — 148 Southern Ave., Timmins, Ont.
Harry & Irene Wyma — Box #1136, Ridgetown, Ont.
Chester & Terrie Baarda — Box #84, Exeter, Ont.
17 grandchildren and 2 great-grandchildren.
The funeral service took place in the Chr. Ref. Church, Exeter at 1:00 p.m., January 25, 1983. Burial in Cochrane, Ont.

OBITUARIES

Jesaja 41:10-13.
In Zijn heerlijke eeuwigheid nam God tot zich onze neef,

SIMON OOSTERHOF

20 januari 1983, op de leeftijd van 75 jaar.
Dien & Willem Hoeksema — Middenmeer, Holland
Marry & Herman Bosker — Sebringville, Ont.
Ann & Harm Dekens — Listowel, Ont.
Laura & Hedde Hoeksema — Acton, Ont.
Ineke & Klaas Dekens — Port Dover, Ont.

PASTOR NEEDED

KEMPTVILLE: Kemptville Chr. Ref. Church (Ontario) is searching for a new pastor. Church profile available shortly; inquiries gratefully accepted. Address correspondence to: William Van Dam, R.R.#1, Oxford Mills, ON Canada K0G 1S0 or phone: (613) 258-2708.

EDMONTON:
Youth Director or Pastor
Trinity Chr. Ref. Church in Edmonton is searching for a youth director or pastor.
The consistory would be happy to receive enquiries from anyone who would like to be considered.
Please correspond with the clerk:
Randall Huisman
39 Steele Cres.
Edmonton, AB T5A 1G4
phone: (403) 475-5756

EMPLOY. WANTED

A male, 21 years old, single, looking for employment on **dairy farm**; have milking experience. Phone: (613) 392-3175.

19-year-old girl will do any kind of **housekeeping** and **babysitting**; with experience and references available; available immediately; preferably live-in; S.W. Ontario only; call Sandra anytime: (519) 356-2467.

TEACHERS

BRANTFORD: Brantford Christian School invites applications for a possible vacancy in **grade 7 and 8** for the 1983/84 school year. Please send applications to: Mr. C. Vanderveen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), (519) 752-4100 (home).

BURLINGTON: The Trinity Christian School, Burlington, Ont., has a definite opening on its staff at the **primary level** and a possible opening at the **intermediate level** for the school year 1983-1984. Please send letters of application and resumes to: Mr. A. VanderLaan, Principal, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 1-(416) 634-3052.

CAMBRIDGE: Cambridge Christian School invites applications for a possible opening in the **primary grades.** Please send applications to: Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3; phone: (519) 623-2261.

CHATHAM: Chatham District Christian Secondary School invites qualified persons to apply for the possible opening for the position of **principal,** commencing August 1, 1983. Chatham District Chr. Secondary offers a full academic program and has excellent facilities; student enrollment is 96 with 7 full-time staff members. Please send application and resume to: Mrs. Liz Vreugdenhil, Secretary of the Education Committee, 22 Briar Hill Rd., Chatham, ON N7M 5G8; phone: (519) 352-2836.

Classified Advertising

TEACHERS

HAMILTON: Calvin vacancies will likely be in **Primary (K-4),** and **Intermediate (7 and 8)** grades.
This may be the year of the "turnover" due to family expansion, professional development and geographic relocation. Now's your chance to consider joining the Hamilton staff. We're a congenial bunch of hard-working professionals who will welcome both the "rookie" and the "pro."
If you're competent in history or science or remedial education, drop us a line.
If you're interested in details on the primary vacancies, contact us soon. Contact; W.H. Hultink, c/o Calvin Christian School, 547 West Fifty St., Hamilton, ON L9C 3P7; phone: (416) 388-2645.

REDEEMER COLLEGE
Is opening a regular faculty position for a person to engage in teaching and research in **Chemistry** from a reformed Christian perspective.
Applicants should hold the Doctorate. Preference will be given to those with a strong background in Mathematics and/or Computer Science.
Candidates should send a resume before February 15, 1983 to: Justin Cooper, Acting Dean, Redeemer College, 467 Beach Blvd., Hamilton, ON L8H 6W8

KITCHENER: Laurentian Hills Christian School requires a **kindergarten** teacher for a planned position opening September, 1983. Please send applications to: J. Hilverda, Chairman of the Education Committee, 173 Royal Orchard Dr., Kitchener, ON N2N 1T8; phone: (519) 742-8018.

LONDON: London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in southwestern Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

ORANGEVILLE: The Orangeville Christian School invites applications for a **grade 1-2 classroom teacher** to begin in September 1983. All applications should be sent to Mr. R. Duggan, Principal, 2 Hewitt St., Orangeville, ON L9W 2T7; phone: (519) 941-7677 (home) or (519) 941-3381 (school).

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in **primary, junior, special education** and **part-time music.** Preference will be given to Canadians. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

ST. THOMAS: Ebenezer Christian School invites applications for a possible vacancy in the **intermediate grades** for the 1983/84 school year. Send letters of inquiry or application to: Mrs. T. Oegema, Secretary of the Education Committee, Post Office Talbotville, ON N0L 2K0; or phone: (519) 633-0514.

SARNIA: Lambton Christian High School requires a **physical education teacher** for a position opening in September, 1983. Please send applications to: Morris Schenk, Chairman of the Education Committee, 556 Brigden Side Rd., Sarnia, ON N7T 7H3; phone: 1-(519) 337-2605.

TEACHERS

ST. CATHARINES: Beacon Christian High School, invites applications for possible openings in: **English and history.** Experienced or new teachers are invited to write to: John Vriend, Principal, 2 O'Malley Dr., St. Catharines, ON L2N 6N7

SARNIA: Sarnia Christian School invites applications for the 1983/84 school year for a **grade 1** position and a possible position in the **intermediate grades** (knowledge of French will be an asset). Sarnia Chr. School has an enrollment of 240 pupils from kindergarten - 8, and is located near the shores of Lake Huron. Please submit applications to: Mrs. Gerda VanderMeulen, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4; phone: (519) 542-4553.

TEACHERS

THUNDER BAY: Thunder Bay Christian School requires a **teaching principal** for the 1983-84 school year; experience preferred. Letters of inquiry or application can be sent to the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R.#15, Thunder Bay, ON P7B 5N1 or phone: (807) 767-5634.

CALGARY: Calgary Christian School is accepting applications to fill several vacancies in **junior and senior high grades** for September 1983. Respective majors should be in language arts, science (biology and chemistry) social studies and music (vocal and instrumental). Please forward application and resume to: Gerben Vanderveen, Principal, Calgary Chr. School, 2839 - 49th St., SW, Calgary, AB T3E 3X9

TEACHERS

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

kindergarten
elementary
secondary • French • chemistry • math
assistant principal • elementary/junior high

We have the added services of curriculum coordinators; for grades K-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

• English • Bible • Mathematics • General Science
• Business Education - typing, accounting • PE - girls
• Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests.
Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

15353-92nd Ave., Surrey, B.C. V3R 1C3
For further information contact:
F. Herfst, Principal
(604) 581-1033 (school) or (604) 524-6753 (home)

Pacific Christian School
(K-12)
671 Agnes St., Victoria, BC V8Z 2E7
Phone: (604) 479-9365

invites applications from suitably qualified teachers in the following secondary school areas:

ENGLISH/DRAMA
PHYSICAL EDUCATION (Girls)
GENERAL SUBJECTS (eg. art, science, business courses)

For details and applications contact the principal:
Mr. R. Sutton

Abbotsford Christian Secondary School

invites applications for vacancies in

GIRL'S P.E.
FRENCH
COMMERCE

In addition, there may be possible vacancies in:
ENGLISH/LIBRARY, ART, HOME ECONOMICS

Teachers interested in becoming part of our dynamic, growing Christian school system, should send resume and references along with application to:

John Masselink, Principal
P.O. Box 182, Abbotsford, BC V2S 4N8
Tel: (604) 859-5528 (school); 859-3834 (home)

Vancouver Christian Secondary School

has established a Search Committee which is ready to receive inquiries from persons interested in the

PRINCIPALSHIP

of the school. Applicants must be articulate Christians, should show an interest in curriculum development, have proven administrative ability, and be able to understand supporters and parents of varying Christian backgrounds. Since the present principal wishes to return to teaching it is the committee's desire to fill this position for the 83-84 school year, if possible, but applications for a later date are also invited. Vancouver Christian Secondary School is the highschool campus of Vancouver Christian School, a growing, inter-denominational school offering Grades K-XII. The highschool expects to enroll some 160 students for 83-84.

Inquiries should be directed to:
Search Committee
Vancouver Christian Secondary School
3496 Haida Drive, Vancouver, BC V5M 3Z4
PHONE: (604) 430-3062

Position required
Dutch, Christian TEACHER (32), 12 years experience, is looking for a position.
Teaches all subjects in elementary school; speaks English well. Part: guidance, remedial teaching, computer assisted learning.
Good references.
Mr. P. Noordam
Post Box #60,
7920 AA Zuidwold, Holland

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.
Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

VERNON: Vernon Christian School invites applications for a **grade 1/2 position** for the 1983/84 school year. Please send applications, resume and inquiries to Mr. K. Stromberg, Principal, Vernon Chr. School., Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

HELP WANTED

Central, Alta: Wanted, single Christian **hired hand** on **dairy operation;** experience and references required; position available immediately. Phone: (403) 372-2224 or (403) 372-2270.

HELP WANTED

Summer Camping Opportunity

THE SCOTT MISSION CAMP* offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding programme of group games, campcraft, swimming, Bible study, horseback riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and programme specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking, and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

If you are interested in sharing an exciting, learning, serving summer please contact:

Earl Ambrose, Director,
The Scott Mission Camp (phone: 924-4437)
502 Spadina Ave., Toronto, ON M5S 2H1

* Accredited by the Ontario Camping Association and Christian Camping Int'l.

Manager required for Christian Campground

Challenging opportunity to supervise and manage all aspects of a Christian family and youth campground. Living quarters can be provided. Position will be available for summer months. Salary negotiable. For enquiries and job description please contact:

L.C.C.G.
c/o J. Krale
P.O. Box #867, Petrolia, ON Canada NON 1RO

Classified Advertising

HELP WANTED

Camp Shalom

requires for its Summer Program the following program staff members:

Senior Staff
Assistant Director Program
Program-Area Director Aquatics
Program-Area Director Art and Crafts
Program-Area Director Music and Drama
Program-Area Director Nature and Camping Skills

Assistant Staff
Two life guards
Art and Crafts assistant
Athletics and Sports Asst.

Prefer persons with professional standing (e.g. teachers) or advanced University or College status with ability to produce creative program in their area.

* Salaries commensurate with qualifications.

For detailed inquiries write to Camp Shalom, Staff Positions, R.R.#4, Cambridge, ON N1R 5S5 or call: (519) 623-4860

Employment Opportunity

Vocational Program Director:
Successful applicant will have management and marketing skills, woodworking skills and previous experience in rehabilitation services to the handicapped.

Vocational Instructor:
Successful applicant will have experience in all aspects of woodworking, preferrably cabinet making, and previous experience in rehabilitation programs.

Further information can be obtained from, and resumes submitted to:

Rehoboth Christian Association
Box 1089, Stony Plain, Alberta T0E 2G0
Tel: (403) 963-4044
before March 1st, 1983.

BUSINESS

For sale in southwestern Ontario, a **Dutch store**. Turnover $130,000 per year. Send letters of inquiry to: Box #4737, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Ter overname gevraagd: **Hollandse Winkel** in Zuid West Ontario. Brieven onder nummer 4736, Calvinist Contact, 99 Niagara St., St. Catharines, ~~On~~ L2R 4L3. Geheimhouding verzekerd.

Job opportunity

Wanted: family to work on dairy farm.

Write:
L.N.R. Boersma
Stratton, ON P0W 1N0

Please state working experience and address of last employer.
Or phone: (807) 483-5393

REAL ESTATE

Dairy farm: Peterborough, 148 acres of very good land, Otonabee loam, tiled, nice barn with 59 stanchions, pipeline, silo with automatic feeder; exceptional home; 316 Ltr. no. 1,55750 Ltr. MSQ; 67 cattle; fully equipped; complete $350.000 with $100.000 down, balance at 12%.
Woudstra R.E.
Orono, ON L0B 1M0
(416) 983-5915

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Bible Study

Hebrews for our time

Be Confident: An Expository Study of the Epistle to the Hebrews, Warren W. Wiersbe, Victor Books/Scripture Press, 1982; pb., 157 pp. Rev. Johan D. Tangelder, Strathroy, ON

Many Christians have avoided the Epistle to the Hebrews since they have found it either too difficult or too uncomfortable. Hebrews calls for some knowledge of the Old Testament and, in particular, of the symbolisms relevant to the sacrifices and priesthood.

However, Christians must not neglect this Epistle. Through careful and prayerful reading, they will benefit from it. Its message is specially meaningful in our frenzied times. When the Epistle to the Hebrews was written, the times were unsettled and dangerous. Society was in turmoil. Hebrews was penned to encourage believers in their faith, to stimulate their walk with the Lord, to point them to the sureties in Christ. Everything may appear to be changing, but Christ never changes. He is always the same. Dr. Wiersbe writes: "One of the major messages of Hebrews is, be confident! God is shaking things so that you may learn to live by faith on the permanence of the eternal and not on the instability of the temporal."

The writer remarks in his preface: "You may not agree with all my interpretations and applications. But if you are a Christian I am sure you will agree that our ever-living High Priest in heaven is able to see us through these difficult and demanding days." This is true.

Some disagreements should not deter us from using the book. It provides an excellent, and well-written, devotional study. It is designed for either personal or group study. **A Leader's Guide** with helps and hints for teachers and visual aids is available too.

Dr. Wiersbe is not only a prolific writer, he also is a speaker for the "Back to the Bible" broadcast.

Plan on buying a book reviewed here?
Let your bookstore know where you read about it!!

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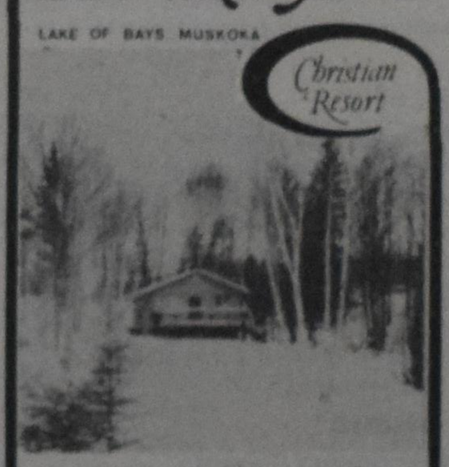
Chicken Broiler Farm
in the Niagara Region; fronting on a paved road; comfortable house and good chicken barn with fairly new automatic equipment; reduced price only $360,000. For further information call or write: Harry Termaaten, 28 Dauphine Cres., Welland, ON L3C 2T1; (416) 732-4518
rep. Kernahan & Graves R.E. Co. Ltd. - Realtor

FOR RENT

Aangeboden voor vacantie in Holland zomerhuisje. Goed ingericht, ook verwarmd. Omgeving Amsterdam, Haarlem, Leiden. Niet op camping. Mei, Juni, Sept. Fl. 300 p. week, Juli en Aug. Fl. 375 p. week, alles inbegrepen. Brieven aan H.W. Vonk, Duinlaan 12, 2121CB, Bennebroek, The Netherlands. Tel. 02502-7856.

COTTAGES

Blue Water Acres
LAKE OF BAYS MUSKOKA
Christian Resort



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small talk ...

Alice Los

Twice the editors asked me for my picture to go with this column. And twice I hesitated to comply. I did not *want* to come out of the closet of anonymity. It would mean counting to ten a lot before I write. For the first twenty years of my life I wrote my tongue cheerfully on my sleeve. But then I moved into a see-through parsonage and had to become more reticent fast. It was not easy but in time I became reasonably tactful (I think) even if I always knew that I should at least stand for what I believe in and that such privilege is not to be denied anybody, not even minister's wives.

Yet, when the notion to write for publication sprouted in my mind, the use of a pseudonym seemed awfully safe. Hiding behind a fictitious name would once again allow me to speak my mind without fear of reproach. Nevertheless, more than thirty years of practising restraint are not easily erased and I now even have to admit to some appreciation for diplomacy.

I have also discovered that firmly held beliefs are not to be confused with the absolute truth because subsequent years of experience may change the staunchest opinion. Please note that I am speaking now of viewpoints, not conviction of faith. (The keen observer will see my second nature rear its head in this last phrase).

As well, I have learned to be wary of labels, religiously or otherwise inspired. They hurt and hinder as they block communication and promote closed minds.

With the reader I now wonder what all this has to do with a pseudonym OR my picture.

It probably serves to show me that I shouldn't be afraid to step out (but I am!!) and that counting to ten before I write might be good practice indeed.

Then too, it's only small talk, harmless stuff I deal with such as radios on the kitchen counter and the woe of sleepless nights. Bigger issues demand more competent coverage.

Well then, it's settled, I'll enclose my picture.

And I can only hope that the editors appreciate this gesture for what it is - agreeing to jump while the safety net is being removed.

Alice Los

Footnote: When a very good friend of Alice Los found out that Lynn Miller was in fact her own friend Alice, she decided that that called for a coming-out-of-the-closet party. Alice and a few friends are going to attend a noon-hour concert at Waterloo University. "My friend has a knack for celebrating little things, which I really appreciate in her," was Alice's comment.

ZINGEND GELOVEN

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Events/Books

The Church

Christian living in Russia

Irina, A Love Stronger Than Terror, Hermann Hartfeld, Christian Herald Books/ Welch, 1980; pb., 316 pp., $6.95. Rev. Johan D. Tangelder, Strathroy, ON

In Russia, Protestant Christians are sharply divided. Some favour submission to state regulations in exchange for a limited freedom of worship while others repudiate any state involvement so as to exercise complete freedom of worship. The first group is largely associated with the All-Union Council of Evangelical Christians - Baptists (AUCECB). Those who opted for non-recognition by the government are affiliated with the Council of Churches of Evangelical Christians - Baptists (CCECB).

Irina is the story of a young and well-educated Christian woman, who is a courageous leader of Baptist youth groups in Russia. She has fallen in love with Sasha, a pastor in the underground Baptist church. This young leader's courageous and dedicated work of starting Bible studies across Russia has been singularly blessed by the Lod.

Irina is more than a novel. Its story is true, suspenseful, inspiring and gripping. Russia's secret police makes life extremely difficult for Irina, Sasha and their fellow believers.

The pressure is on to renounce the faith. Graduation from university and completion of doctoral studies are denied to them. Christians are not allowed to enter scientific fields of work. Because the registered churches had agreed to exclude young people from their fellowship activities, they received greater freedom than they formerly had.

Within the unregistered and persecuted churches, however, "young people enjoyed complete freedom. Young people were permitted to meet, conduct Bible studies, attend worship services, and perform missionary functions." The pastors in the persecuted churches backed the young people, took them in and taught them the gospel. These men agreed that "the government consistently issues decrees whose objective is the slow choking off of religious life. For this reason, it is our duty to preach the crucified Christ all the more faithfully, even if it costs us our lives."

Persecution in Russia is harsh. Children are taken away from their parents to prevent Christian education. Christian leaders are admitted to mental institutions. Any human being who disagrees with the view of the Central Committee of the Communist party is considered a schizophrenic.

The naivete of western Christians visiting Russia is exposed in the book. They are allowed to see what the communist government authorities put in front of them. "They want these innocents to believe that religious freedom reigns in this country."

Irina is a story of real people with all their weaknesses, joys, trials, heroism and struggles to keep their faith despite all the pressures. It is a moving book meant to stir the complacent hearts of western Christians. Some scenes describing torture are gruesome. Therefore, I recommend this book for adult reading only.

Hermann Hartfeld was a youth leader in an unregistered Baptist Church in Russia. He was imprisoned three times in labour camps for a total of seven years. He is now in West Germany, where he completed studies in a Bible institute. He has also written **Faith Despite the KGB.**

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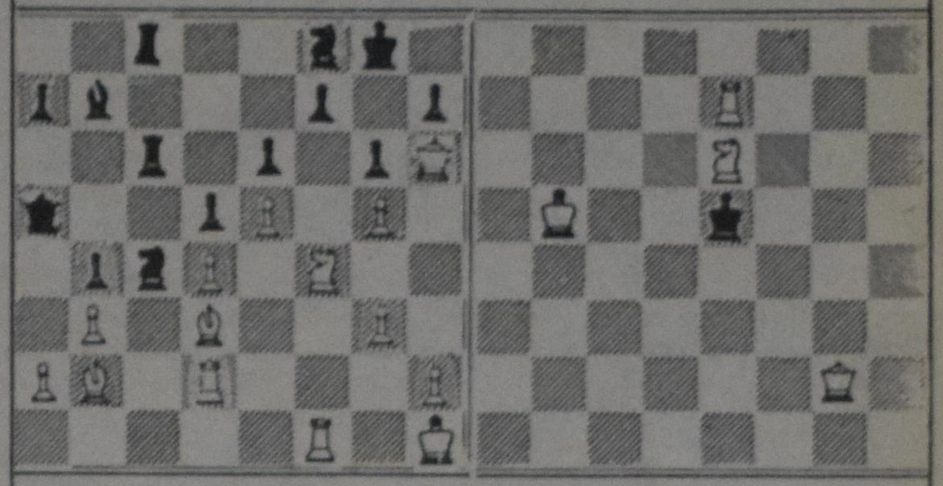
Let's Play Chess

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN FEBRUARY

#948	#949
Game Position	T. Schonberger
14	1



14 4
See notes 3 pts. 2-mover 2 pts.

Notes
1. Black, in position, #948, played 1. --, NxR. Wouldn't you? Discover how White won to gain 3 points. Is there anything Black could have done to prevent this without losing his Knight?
2. It only takes two moves to obtain checkmate for White in #949. Please give the Key (first move) to obtain 2 points.
3. The deadline for the February problems will be given with next week's problems.

Calendar of events

Mar. 3 & 4 Calvin Memorial Chr. School: 'Snow White' performance.

Apr. 16 "Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.

Mar. 12 Jubilee '83 weekend. Celebrate with us the 25th Anniversary of the Wellandport Chr. School.

Feb. 12 40th Anniversary and Dedication of school addition Holland Marsh District Chr. School service of thanksgiving beginning at 2 p.m., open house and refreshments afterwards.

Mar. 11-12 & Mar. 25-26 Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.

Mar. 11-12; 25-26 "Justice and Peace for Christians One Century after Kuyper." Lecture series by Nicholas Wolterstorff to be held at the Institute for Christian Studies, 229 College St., Toronto.

Calvin Seminary Choir - Southern Ontario tour - will present evening concerts at: Thurs., Feb. 24 at Grace CRC, Chatham, Ont.; Fri., Feb. 25, at Ingersoll CRC, Ingersoll, Ont.; Sat., Feb. 26 at Immanuel CRC, Hamilton, Ont.; Sun., Feb. 27 at Covenant CRC, St. Catharines, Ont. Please check local listings for the times.

Salem evenings with Herman deJong, Salem's Development Director will be in Georgetown CRC - Jan. 31; Kingston CRC - Feb. 2; Bloomfield CRC - Feb 3; Bowmanville (Maranatha) CRC - Feb 7; Belleville CRC - Feb. 10; York CRC - Feb. 14; Welland Union CRC - Feb. 16; Smithville CRC - Feb. 17; Acton CRC - Feb. 21; Whitby (Hebron) CRC - Feb. 24; Port Perry CRC - Mar. 7; Oshawa CRC - Mar. 16; Willowdale CRC - Apr. 5.

His Stubborn Love film series with Joyce Lansdorf, in the East Strathroy CRC at 8:00 p.m. on the following nights: Feb. 3, film 1 "Change Points"; Feb. 10, film 2 "Your Irregular Person"; Feb. 17, film 3 "His Stubborn Love"; Feb. 24, film 4 "God's Waiting Room"; Mar. 3, film 5 "Mourning Song"; Mar. 10, film 6 "Tough and Tender".

The Canadian Home Bible League: Van Polen Multi-Media presentations: Jan. 16, Burlington, Jan. 16, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa: Mar. 27, Willowdale.

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:

Feb. 10: "Perception by Stereotype" led by Garth Mundle.
Feb. 17: "Despair and Hope in the Nuclear Age" led by R. Hankinson.
Feb. 24: "Christianity and the Environment: Stewardship" led by Harry Cook and Peter Mahaffy.
Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:

Feb. 1, 2, 3: Strathroy, London;
Feb. 22, 23, 24, 25: Oshawa, Belleville, Brockville, Ottawa;
Mar. 8, 9: Barrie, Orillia;
Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Feb.18	Tues.Feb.15	Fri.Feb.11-8:30a.m.	Wed.Feb.9-8:30a.m.
Fri.Feb.25	Tues.Feb.22	Fri.Feb.18-8:30a.m.	Wed.Feb.16-8:30a.m.
Fri.Mar.4	Tues.Mar.1	Fri.Feb.25-8:30a.m.	Wed.Feb.23-8:30a.m.

Books

Church history

Calvin knew the Anabaptists beliefs well

Calvin and the Anabaptist Radicals, Willem Balke, translated by J. Heynen; Oxford/Eerdmans, Grand Rapids, 1981; pb., 338 pp., $22.50. W.S. Reid, Guelph, ON

The popular opinion of Calvin is usually that he was an arrogant and negative person who simply condemned anyone who did not agree with him. This is partially due to the usual method of controversial debate in his day which was always done with "the gloves off." But it is also partially due to writers not bothering to get the facts straight. This is true with regard to the question of his attitude to occultism, but even more with his dealings with the Anabaptists of his day. He is usually regarded as quite a violent persecutor of this group of people.

In-depth studies of Calvin's attitude to the Anabaptists are very few and far between, with the result that there has been very little detailed study of his attitudes and reactions to the Anabaptist movement. Willem Balke, a minister of the Reformed Church in The Netherlands, has attempted to make up for this neglect of the subject and has done a very good piece of work. Originally written and published in Dutch, the book is now presented in English, but although the translation is generally good, on occasion one finds on comparing it with the original text, that there have been a few errors. For example p. 29, last line, has "with" instead of "without" which changes the meaning of the quotation from Calvin. There are also one or two other places where obscurities appear in the translation.

The structure of the book is two-fold, the first 214 pages being devoted to an historical survey of Calvin's attitude to the Anabaptists as displayed in his various editions of the **Institutes** and in his pamphlets dealing with their teachings. The second section of some 112 pages discusses his criticisms of their doctrines systematically. On the whole, this method of approach gives a very good picture of his reaction to the Anabaptist doctrines.

But what was his reaction? When one remembers that Calvin had married the widow of a converted Anabaptist, who had been brought to the Reformed position by Calvin, we must realize that he certainly must have known the Anabaptist position quite well. Yet he was not entirely unsympathetic to some of their ideas. He agreed with their insistence upon such matters as discipline and holiness of life. On the other hand he was quite opposed to their ideas of "the separated life" which took them out of society. He also rejected the ideas of some of them concerning the incarnation, soul sleep and their use of the Bible. In all of this, however, one receives the impression of one who while prepared to disagree with them, still had a pastoral concern to bring them to the truth as he saw it.

The work is objecive in its approach to Calvin, sometimes taking issue with him or criticizing him for his views and reactions. But in all of this the different sides of Calvin's position, and for that matter his personality, becomes clear. Thus, the book gives a good picture of both Calvin and the Anabaptists in the 16th century. One could only wish that the price was considerably lower.

Geography

Canada: God's creation of a wonderful place

The Great Canadian Outback, J. Robert Janes, Douglas & McIntyre, 1982; hc., 144 pp., $12.95. Fred Shrimer, Coquitlam, BC

This book offers a happy balance of beautiful pictorials and informative, educational essays which describe the scenery depicted. As the title suggests, this book deals with the Canadian landscape, but from a definite earth science perspective.

Authored by Robert Janes, a professional geologist, writer and photographer, **Outback** is a delightful compromise between picture book and geology textbook. Featuring some fifty specific locations across Canada, Janes discusses the geologic phenomenon or principle illustrated by each location, often inter-relating concepts from one site to another.

In a very readable style, Janes introduces the reader to simple geological concepts, and, building on these, attempts to familiarize the reader with progressively more complex phenomena and theories of geology.

The author's love of natural beauty and respect for the environment is evident in this book, as he pleads for responsible use of the resources and lands of Canada (Reformed Christians might call it "stewardship").

Although acknowledgement of a divine planner/designer is lacking in this book, you should not be deterred from purchasing **Outback**. It's one of the best teaching gift books dealing with the earth sciences available. A heightened appreciation and understanding of God's creation, as we see it in Canada, is well worth the purchase price of **Outback**.

Availability of this book may be limited; order from the North Vancouver, B.C. Publisher through a local bookstore.

PRACHTIGE GEILLUSTREERDE BOEKEN OVER NEDERLAND

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Valkenburg, R.	Laat zich 't orgel overal ... Pijporgels en organisten	56.75

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Bosch & Keuning nv

History

How can we ever forget?

Neen Nederland, 'k vergeet u niet, W. Lagerwey, Bosch & Keuning/Speelman, 1982; pb., 139 pp., $15.50. John Knight, Grand Rapids, MI

This book is not only hard to put down, but hard to keep to yourself. It sparkles with humour and insights into the life of Dutch immigrants who came to America during the century before World War II.

It relates the tough beginnings, the pain of leaving family and country behind, but also the excitement that comes with carving out a new future. Walter Lagerwey has given us an entertaining historical document; not history as we are used to reading, a collection of dates and events, causes and affects, but a cultural history of a community.

There are selections of the immigrant press, Dutch readers for immigrant children, descriptions of everyday life by mothers and some "heavy" poetry by, you guessed it, Dutch-American dominees. For a while it seemed that only the clergy could write, or had the time to write, but this changed as new generations were born and raised in Dutch-America.

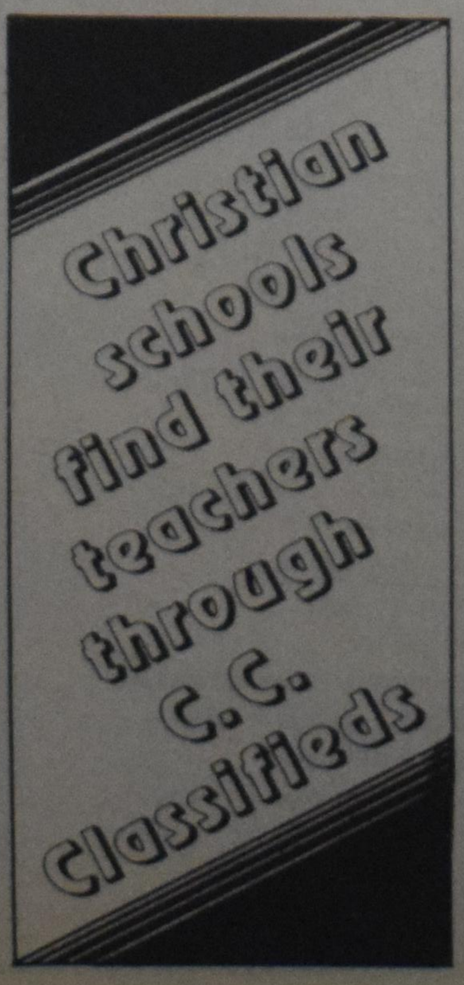
A unique culture they had, these inhabitants of the 'kolonies' in Michigan, Iowa and other places. They were neither Dutch, nor American for most of the hundred years covered in this book. But their roots were unmistakable, and it shows in their writings as they evaluated "American" behaviour and began to express themselves in Yankee Dutch.

It helps to know something of both languages to appreciate this book's subtleties:

"I wish, dat ik was smart
genoeg
To make een recitacy
Maar 't is een job, 't moet niet
te vroom
En ook niet al te crazy."
(John Lieuwen, *Sweat en Tears*)

Dirk Nieland was the master of Yankee-Dutch, as is evidenced in this quote from "Vijf-en-twintig Jaar Gemerried":

"... Efter dat hebben de guls 'n lons rondgesurfd. Maar dat werd niet op de teebel gepoet, no, we kregen dat allemaal in de hand. Ik lijk die leplonsen niet, want je hebt een bon met hem in de rait hand en 'n piese paai met 'n kop koffie in de left hand en 'n benenne met 'n dis vol aiskriem op de knie, zoodat het poedienier onpassebel is om 'n bait in de mond te krijgen."

The book has its tear-jerkers as well as its humour, while more than fifty illustrations enrich its large format. There are several cartoons, including one produced in The Netherlands in 1846 ridiculing emigration, which shows initial enthusiasm for the trip to the New World, but ends in a portrait of a 75-year-old couple dying in a strange country, far away from their loved ones.

Neen Nederland was published in The Netherlands and represents a labour of love by Walter Lagerwey, for many years head of the Dutch department at Calvin College. It makes an excellent gift for someone who can read Dutch and can identify with immigrant life. It's a book to which they'll come back again and again.